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MISSIONARY MEMOIRS.

JOHN ELIOT.

For the purpose of giving additional variety and interest to this department of our work, we have resolved to commence a series of biographical sketches of eminent missionaries, both of former and of modern times, which we shall continue at intervals, and as other articles of this class may allow. We have no doubt that the plan will meet with the approbation of our readers in general, and especially of those into whose hands the larger volumes, which contain their lives, may never have fallen, or whose leisure may not have allowed the perusal.

JOHN ELIOT, the Missionary of the American Indians, was born in England, about the year 1604. The place of his birth is not known. And it is a matter of still deeper regret, that little is upon record respecting the circumstances of his early life, and the means by which he was brought to a saving experience of the Gospel, and to those high attainments in piety which have immortalized his name. The excellent and venerable Thomas Hooker, the puritan, is named as a principal instrument of his spiritual attainments. He found the state of affairs in England so inimical to the promotion of the high and holy ends which animated his soul, that, at the age of twenty-seven, he resolved to expatriate himself from the persecutions and oppressions of the established clergy, and, with many of the most pious

in England, to seek, in the wilds of the American continent, that peace and liberty which their native land would not afford them. He accordingly reached new England in the year 1631. The lady to whom his affections had been devoted followed him the next year, and she is described, both by others and by himself, as a most holy, prayerful, and excellent woman. Eliot soon entered upon his ministerial labours in America. At Boston, during the first year of his residence, he supplied a congregation whose minister was absent, but being followed by many of his English friends, a church was formed at Roxborough, of which he became the pastor, and in which he continued for nearly sixty years; shining during the whole of that period without an eclipse, and with increasing lustre. He was remarkably devoted to prayer and fasting, and is said to have acquired by these a spirituality of mind, and a superiority to worldly things attained by few. This cannot be better exemplified than by his own words, wherein he has drawn an accurate picture of himself: expounding the passage—*Our conversation is in heaven*—Mr. Cotton Mather wrote from his lips these words:

“Behold the ancient and excellent character of a true Christian; 'tis that which Peter calls *Holiness in all manner of conversation*; you shall not find a Christian out of the way of godly conversation.

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For, first, a seventh part of our time is all spent in *heaven*, when we are duly zealous for, and zealous on, the Sabbath of God. Besides God has written on the head of the Sabbath, *Remember*; which looks both forwards and backwards; and thus a good part of the week will be spent in sabbatizing. Well, but for the rest of our time!—Why we shall have that spent in heaven, ere we have done. For, secondly, we have many days for both *fasting* and *thanksgiving* in our pilgrimage; and here are so many *Sabbaths* more. Moreover we have our lectures every week; and pious people won't miss them if they can help it. Furthermore, fourthly, we have our *private meetings*, wherein we pray, and sing, and repeat sermons, and confer together about the things of God, and being now come thus far, we are in *heaven* almost every day. But a little further, fifthly, we have our family duties every day; we have our morning and evening sacrifices, wherein, having read the Scriptures to our families, we call upon the name of God, and even now and then carefully catechise those that are under our charge. Sixthly, we shall also have our daily devotions in our closets; wherein, unto supplication before the Lord, we shall add some serious meditation upon his word; a David will be at this work no less than thrice a day. Seventhly, we have likewise many scores of ejaculations in a day; and these we have, like Nehemiah, in whatever place we come into. Eighthly, we have our occasional thoughts, and our occasional talks upon spiritual matters; and we have our occasional acts of charity, wherein we do like the inhabitants of heaven every day. Ninthly, in our callings, in our civil callings, we keep up heavenly frames; we buy, and sell, and toil, yea, eat and drink, with some eye both to the

command and the honour of God in all. Behold I have not now left an inch of time to be carnal; it is all engrossed for heaven. And yet, lest here should not be enough, lastly, we have our spiritual warfare. We are always encountering the enemies of our souls, which continually raises our hearts unto our helper and leader in the heavens. Let no man say, 'tis impossible to live at this rate; for we have known some live thus, and others that have written of such a life, have but spun a web out of their own blessed experiences. New England has examples of this life; though, alas! 'tis to be lamented, that the distractions of the world, in too many professors, do becloud the beauty of an heavenly conversation. In fine our employment lies in *heaven*. In the morning, if we ask, *Where am I to be to-day?* Our souls must answer, *in heaven*. In the evening, if we ask, *Where have I been to-day?* Our souls must answer, *in heaven*. If thou art a believer, thou art no stranger to heaven while thou livest; and when thou diest, heaven will be no strange place to thee; no, thou hast been there a thousand times before."

The whole character of this holy man seems to have been formed upon a close study, and as close an imitation, of the holy prophets and apostles. His self-denial and mortification of the flesh were remarkable: so much so, that we have read of few men who appear to have so totally subdued the world, or gained so entire a victory over the carnal part of their nature. He was indeed crucified with Christ, and all the grandeur of this world was to him, just what it is in the eyes of a dying man. In fact, it is impossible, in the narrow limits of a few pages, to do justice to a name which comprised in it so many pre-eminent qualities of a spiritual kind, and which is associated with so much

that is morally, and will be eternally, illustrious. It may easily be conceived, that such a man could not long live in the neighbourhood of those tribes of miserable and degraded savages, which peopled the wilds of America, without feeling some yearnings of pity and of love to their souls. He was not one of those who conceive that the heathen may be saved by the light of nature, or who repress the risings of zeal for God and souls, by conceiving that they are already in a fair way for heaven ; but he viewed them as under the curse of sin, visibly the slaves of Satan, and subject to that awful imprecation " Pour out thy fury upon the heathen that know thee not," &c. and he thought, *What shall I do to rescue these heathen from this all-devouring fury ?* The Holy Spirit evidently wrought this deep and tender pity in his heart, and when once it was there produced, it was daily fed and increased by meditation and prayer. He is said to have been influenced and greatly affected by these words in the royal charter by which the colony had been founded—*To win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith,* &c. He contemplated also the zeal of the Romish missionaries in making proselytes to their superstition, and felt ashamed to be behind them in efforts for the Indians by whom he was surrounded. He therefore solemnly set himself to the arduous but glorious work of evangelizing these tribes of the heathen. His labours and successes in this mighty undertaking would require a volume. But to give some idea of what he effected in about forty years, we cannot do better than transcribe a succinct account which was transmitted by an eye-witness, to the famous Dr. Leusden of Utrecht, and which comprises the results of much la-

bour and suffering within a small compass.

" It is above forty years since that truly godly man, Mr. John Eliot, pastor of the church at Roxborough, (about a mile from Boston in New England) being warmed with a holy zeal of converting the Americans, set himself to learn the Indian tongue, that he might more easily and successfully open to them the mysteries of the gospel ; upon account of which he has been (and not undeservedly) called, *The Apostle of the American Indians*. This reverend person, not without very great labour, translated the whole Bible into the Indian tongue ; he translated also several English Treatises of Practical Divinity and Catechisms into their language. Above 26 years ago he gathered a church of converted Indians in a town called Natick ; these Indians confessed their sins with tears, and professed their faith in Christ, and afterwards they and their children were baptized, and they were solemnly joyned together in a Church Covenant ; the said Mr. Eliot was the first that administered the Lord's Supper to them. The pastor of that church is now an Indian, his name is Daniel. Besides this church at Natick, among our inhabitants in the Massachusetts colony, there are four Indian Assemblies, where the name of the true God and Jesus Christ is solemnly called upon ; these Assemblies have some American preachers. Mr. Eliot formerly used to preach to them once every fortnight, but now he is weakened with labours and old age, being in the eighty-fourth year of his age, and preacheth not to the Indians oftener than once in two months.

" There is another church, consisting only of converted Indians, about fifty miles from hence, in an Indian town called Mashippaug : the first pastor of that church was an English man, who being skilful in the American language, preached the gospel to them in their own tongue. This English pastor is dead, and instead of him that Church has an English preacher.

" There are, besides that, five Assemblies of Indians professing the name of Christ, not far distant from Mashippaug, which have Indian preachers ; John Cotton, pastor of the church at Plymouth (son of my venerable father-in-law John Cotton, formerly the famous teacher of the church at Boston) hath made very great progress in learning the Indian tongue, and is very skilful in it ; he preaches in their own language to the last five mentioned congregations every week. Moreover of the inhabitants of Saconet in Plymouth colony, there is a great congregation of those who for

distinction sake are called Praying Indians, because they pray to God in Christ.

"Not far from a Promontory called Cape-Cod, there are six Assemblies of Heathens who are to be reckoned as Catechumens, amongst whom there are six Indian preachers, Samuel Treat, pastor of a church at Eastham, preacheth to those congregations in their own language. There are likewise amongst the Islanders of Nantucket a church, with a pastor who was lately a Heathen, and several meetings of Catechumens, who are instructed by the converted Indians. There is also another island about seven leagues long (called Martha's Vineyard) where are two American churches planted, which are more famous than the rest, over one of which there presides an ancient Indian as pastor, called Hiacoons: John Hiacoons, son of the said Indian pastor, also preacheth the gospel to his country-men. In another church in that place, John Toekinosh a converted Indian teaches. In these churches ruling elders of the Indians are joynted to the pastors: the pastors were chosen by the people, and when they had fasted and prayed, Mr. Eliot and Mr. Cotton laid their hands on them, so that they were solemnly ordained. All the congregations of the converted Indians (both the Catechumens and those in church order) every Lord's day meet together; the pastor or preacher always begins with prayer, and *without a form, because from the heart*; when the ruler of the assembly has ended prayer, the whole congregation of Indians praise God with singing, some of them are excellent singers: after the Psalm, he that preaches reads a place of Scripture (one or more verses as he will) and expounds it, gathers doctrines from it, proves them by Scriptures and reasons, and infers uses from them after the manner of the English, of whom they have been taught; then another prayer to God in the name of Christ concludes the whole service. Thus do they meet together twice every Lord's-day. They observe no holy-days but the Lord's-day, except upon some extraordinary occasion; and then they solemnly set apart whole days, either in giving thanks, or fasting and praying with great fervor of mind.

"Before the English came into these parts, these barbarous nations were altogether ignorant of the true God; hence it is that in their prayers and sermons they use English words and terms; he that calls upon the most holy name of God, says Jehovah, or God, or Lord; and also they have learned and borrowed many other theological phrases from us.

"In short, there are six churches of

baptized Indians in New England, and eighteen Assemblies of Catechumens, professing the name of Christ: of the Indians there are four and twenty who are preachers of the Word of God; and besides these, there are four English ministers who preach the gospel in the Indian tongue. I am now myself weary with writing, and I fear lest if I should add more, I should also be tedious to you; yet one thing I must add (which I had almost forgot) that there are many of the Indians children who have learned by heart the Catechism, either of that famous Divine William Perkins, or that put forth by the Assembly of Divines at Westminster, and in their own mother tongue can answer to all the questions in it."

It is inconceivable what labours and hardships this great and good man endured in this noble undertaking. In a letter to a friend he says, "I have not been dry, night nor day, from the third day of the week unto the sixth, but so travelled, and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God in 2 Tim. ii. 3. Endure hardships as a good soldier of Jesus Christ.

Thus, to a good old age, did this venerable missionary and pastor continue to serve his own congregation, and make short itinerant excursions among the heathen tribes, while at intervals he pursued the work of translating the Scriptures, and various other good and useful books, into their languages. Of his translation of the whole Bible, his biographer remarks, "he writ it with but one pen, which pen, had it not been lost, would have certainly deserved a richer case than was bestowed upon that pen which Halland writ his translation of Plutarch with."

In these toils and exertions Eliot had grown old and infirm, and finding his strength inadequate to his work, directed his church to find a successor. After their choice was fixed, and the young minister introduced, the

good old man, like Aaron, disrobed himself with unspeakable satisfaction, and embraced the youth that was to follow in his office. He used to say at this period, "I wonder for what the Lord Jesus lets me live; he knows that I can do nothing for him." Yet to the very last he studied to be useful, and when he could no longer teach from the pulpit, or travel among the Indians, he taught the young people around his hearth, till sight quite failed him.

"Thus, as the aged Polycarp could say, 'These eighty-six years have I served my Lord Jesus Christ; and he has been such a good Master to me all this while, that I will not now forsake him.' Such a Polycarp was our Eliot; he had been so many years engaged in the sweet service of his dear Jesus, that he could not now give it over: 'Twas his ambition and his privilege, to bring forth fruit in old age; and what veneration the Church of Smyrna paid unto that angel of theirs, we were upon the like accounts willing to give unto this man of God.

"While he was thus making his retreat out of this evil world, his discourses from time to time ran upon, *The coming of the Lord Jesus Christ*; it was the theme which he still had recourse unto, and we were sure to have something of this, whatever other subject he were upon. On this he talk'd, of this he pray'd, for this he long'd, and especially when any bad news arrived, his usual reflection thereupon would be, 'Behold some of the clouds in which we must look for the coming of the Son of Man.' At last, his Lord, for whom he had been long wishing, 'Lord come, I have been a great while ready for thy coming!' at last, I say, his Lord came, and fetched him away into the joy of his Lord.

"He fell into some languishments, attended with a fever, which in a few days brought him into the pangs (may I say? or joys) of death; and while he lay in these, Mr. Walter coming to him, he said unto him, 'Brother, thou art welcome to my very soul. Pray, retire to my study for me, and give me leave to be gone; meaning that he should not, by petitions to Heaven for his life, detain him here. It was in these languishments, that speaking about the work of the gospel among the Indians, he did after this heavenly manner express himself, 'There is a cloud (said he) a dark cloud upon the work of the gospel among the poor Indians. The Lord revive and

prosper that work, and grant it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recal that word, *my doings*: alas, they have been poor and small and lean doings, and I'll be the man that shall throw the first stone at them all.'

"It has been observed, that they who have spoke many considerable things in their lives, usually speak few at their deaths. But it was otherwise with our Eliot, who after much speech of and for God in his life-time, uttered some things little short of *oracles* on his death bed; which, 'tis a thousand pities, they were not more exactly regarded and recorded. Those authors that have taken the pains to collect, *Apophthegmata Morentium*, have not therein been unserviceable to the living; but the apophthegms of a dying Eliot must have had in them a grace and a strain truly extraordinary; and indeed the *vulgar error* of the signal sweetness in the song of a dying swan, was a very truth in our expiring Eliot; his last breath smelt strong of heaven, and was articulated into none but the very gracious notes; one of the last whereof, was, *welcome joy!* and at last it went away, calling upon the standers by, to *Pray, pray, pray!* which was the thing in which so vast a portion of it had been before employ'd.

"This was the peace, in the end of this perfect and upright man; thus was there another star fetched away to be placed among the rest that the third heaven is now enriched with. He had once, I think, a pleasant fear, that the old saints of his acquaintance, especially those two dearest neighbours of his, Cotton of Boston, and Mather of Dorchester, which were got safe to heaven before him, would suspect him to be gone the wrong way because he staid so long behind them. But they are now together with a blessed Jesus, beholding of his glory, and celebrating the high praises of Him that has call'd them into his marvellous light. Whether Heaven was any more Heaven to him, because of his finding there so many saints with whom he once had his delicious and celestial intimacies, yea, and so many saints which had been the seals of his own ministry, in this lower world, I cannot say; but it would be Heaven enough unto him, to go unto that Jesus, whom he had lov'd, preach'd, serv'd, and in whom he had been long assured, there does all fulness dwell. In that Heaven I now leave him: because not without Gryneus's pathetic exclamations [*O beatum illum dicum!*] 'Blessed will be the day, O blessed the day of our arrival to the glorious Assembly of Spirits, which this great Saint is now rejoicing with!'"

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE INFLUENCE WHICH
DIVINE TRUTH AS COMMITTED
TO THE FAMILY OF ABRAHAM,
HAD ON THE SURROUNDING
HEATHEN NATIONS.

THE Jews from their origin to the present day, have been a peculiar people. Since the destruction of their temple and civil polity, though dispersed among all the tribes of the earth, they have never merged their characteristic distinctions in the common mass. They exhibit a singular phenomenon to the contemplative philosopher. The devout Christian, indeed, can adduce the descendants of Abraham, as living witnesses, to confirm his faith in the pages of divine revelation. The people, said Moses, shall dwell alone, and shall not be reckoned among the nations. We can have no doubt, that the Jews were preserved as a distinct people, for the wisest purposes. They possessed privileges of the highest order; the sanctuary and ark of Jehovah were with them, and to them were committed the oracles of God.

I am disposed to think, the influence of Divine truth issuing from them, was of considerable advantage to the Gentiles. I am aware, that objections may be raised to this position. It may be said, did not God prohibit all intercourse between the Israelites and the heathen? Was not a separating wall set up between them? Is it not then as absurd to suppose, that the Pagans derived any benefit from the Jews, as to assert that the light can be diffused from a candle, which is put under a bushel? These objections are founded on a mistake. God did not absolutely prohibit all intercourse between the Jews and the Gentiles. The former were indeed forbidden to enter into alli-

ances with the rest of mankind, lest they should follow their ways, or fall into their idolatries. In point of fact, it is evident, that many of the Gentiles had a considerable acquaintance with the religion of Israel. The church of God, which is now as a city set on a hill, was in earlier days as a village on a plain; but even under the twilight dispensation of the Mosaic law, it was never as a solitary cottage in the middle of a thick wood, quite invisible and inaccessible. Strangers were then invited to visit Zion, to walk round about her, to mark well her bulwarks, and consider her palaces.

Do we not read of prophets sent of God to warn and instruct the people of Nineveh, Moab, Egypt, &c. And although most despised their messages, yet it is probable some were brought to repentance, and others checked in their career of folly and iniquity. Strangers were not only permitted to dwell in Canaan, but also required, by the precept of the law, to be treated with courteousness and kindness. That inquisitive foreigners visited the Jews, and derived from them some theological knowledge, may be gathered from the authentic documents of history. And were we to say, that some of the purest and sublimest ideas of the pagan sages were drawn from the Hebrew fountains, we should not perhaps overshoot the mark of truth. Those who will read with care and candour the works of Cudworth, Stillingfleet's *Origines Sacrae*, and Gale's *Cout of the Gentiles*, may find a vast store of interesting matter on this point. The unity of God, the immortality of the soul, and many other important doctrines, were indeed tarnished and obscured by passing through the

hands of the pagan philosophers, but they were originally derived from revelation, and revelation was lodged as an invaluable deposit with the descendants of Abraham. Both Josephus, the Jewish historian, and Hermippus, a heathen writer, positively affirm, that Pythagoras transferred many things from the institutions of the Israelites into his own philosophy. There is also a common saying of Numenius, "What is Plato, but Moses atticizing or speaking Greek?" Gross and hideous as was the superstition of the Assyrians, the Egyptians, and other nations, there can be little doubt, it would have been still worse, had not some rays of light from Palestine shot through the dismal gloom. In the days of Ptolemy Philadelphus, part of the Old Testament was translated into the Greek language, and from that time to the birth of Christ, divine truth gradually spread in different directions.

But if the heathen nations derived some slender portion of theological knowledge from the seed of Abraham, were their morals in any degree meliorated or influenced by this knowledge? In reply to such a question, we should use great caution. Pure religion, in every age, produces the happiest effects. It not only raises and improves those who are the subjects of its transforming power, but has likewise a collateral or indirect influence on society, to an extent which cannot be easily defined. Who will say, that the noble courage and constancy of Shadrach, Meshech, and Abednego, in Babylon, and of Daniel in Shushan, did not check the rapid and gigantic strides of tyranny, or clip the swelling crests of pride? Who, at this day, can calculate the moral effects produced in the court and kingdom of Persia, by Esther and Mordecai? If common means have some power

in restraining vice and encouraging virtue, we should, *a priori*, conclude, that miracles would have a still stronger power. And let it be remembered, that striking and signal miracles attended the oracles of God, at seasons, during the whole, or nearly the whole, dispensation of the Old Testament. It may be said, the best virtues of the best pagans were debased with an immense mass of alloy. This is true, yet had they not gained some precious particles from the mine of revelation in Judea, I think they would have been nothing but dross.

The Scriptures in the possession of God's ancient people, probably tended to prepare even the Gentiles for the advent of the Messiah. Those who have read Tacitus, and Virgil's Pollio, need not be told how extensively the opinion prevailed, that a great prince was to arise in Judea, who should be a universal benefactor, and restore the golden age. One would almost think the bard of Mantua had conversed with the son of Amos, and caught a glance of future scenes by the light of that prophet's lamp. That strong propensity to pierce the veil of futurity, and read the book of fate, which is inseparable from our nature, would inevitably turn the attention of men to the predictions contained in the Scriptures. And may we not, without violating the laws of probability, suppose, that many an inquisitive Greek and Roman, who affected to despise the Jews, would sometimes anxiously pry into the Old Testament, as Pompey, against every remonstrance, broke into the sanctuary? In one point, however, this last comparison is inapplicable. When Pompey rushed into the holy of holies, the ark was not there, and the shekinah, its pristine and chief glory, was gone; but whoever looked into the sacred volume with attention,

could not fail, in a degree, to behold a divine sublimity and majesty, beaming from every line. John was the forerunner of Jesus Christ, but prophecy was the precursor of both. This messenger of heaven outflung the Roman eagles, and when the fulness of time was come, the Gospel scarcely visited a spot, which rumour had not reached before to announce the Saviour's coming.

J. T. B.

THE PASTOR'S RETROSPECT.

No. VI.

Village History.

(Continued from page 414.)

PHILOSOPHERS have dreamt of the innocence of man in rural life, and poets have chaunted aloud the virtues of rustic swains. They have held up to admiration a fair picture—but a mere *study*; and they have given to their gay creation the hues, not of nature, but of their own imagination. When we have asked to see the original, when we have sighed to breathe the pure air in which these virtuous beings have grown up to maturity and happiness, alike removed from the noisome vapours of the crowded city, and the more noisome vices of its depraved population, we have found that it was delusion—delusion all. We have proved that the principle is false, which asserts that the simplicity of rural life, or the beauty and fragrance of the country, inspire analogous moral qualities into the human soul; or that there is any connexion between purity and loveliness in the scenes of nature, and in the hearts of those human beings to whom these scenes afford a home. Man may escape the refinements, the artifices, the enterprise of vice, in seclusion from the town, but not its pollution. There may be less of intellect and of thought in the vices of rural life, but surely not less of sensuality.

Sin is the same every where: It burns with an equally destructive, if not with an equally rapid flame, in the country as in the town. It changes not its nature when it puts off the squalidness and emaciation of the manufacturer and artisan, and assumes the ruddy features and the healthful frame of the husbandman. What philosophers have often ascribed to locality or seclusion, what poets have attributed to pleasing occupations, innocent diversions, and unsophisticated habits, can be realized exclusively where Christianity sheds its transforming influence, and exerts its more than magic charms. This alike changes the moral features of man in the populous city and the quiet village; and this alone is commensurate to the production of that moral excellence which all men affect to admire, but which so few are willing to cultivate upon a sound and rational basis. We have heard much from infidels of the perfectability of human nature. But we never find that the dissemination of infidelity, in town or country, tends to reform the vicious, or to bless and comfort man in the various relations and offices of life. We hear in the speculations of philosophers, of the transforming effects of discipline, system, and science; but the world has yet to look for the practical realization of their theories, and to inquire for the moral regeneration so often and so pompously predicted. Were the systems of human device found as prolific of moral benefits as their patrons are profuse in promises, still Christianity would excel them all in the directness and ease of its application, in the rapidity of its operation, and in the entireness and beauty of the renovation it effects. While philosophers and speculators amuse themselves and the world with dreams and theories, let Christians proceed to do the work about which others only talk.

In my last communication I told the simple and unvarnished tale of what Christianity had wrought in a village in my own neighbourhood, and under my own immediate observation. I am well aware, that however palpable and pleasing the effects, they were not singular, but such as may be substantially traced in a thousand villages of this happy and favoured land, yet the frequency with which similar facts occur, should not lessen, but rather increase their interest; while the facts ought to be on record for the honour of our religion, and the best reproof of its opponents.

To see, as, in the village to which reference is made, I have seen, many individuals brought out of a state of gross ignorance and vice, to the knowledge of God, the practice of virtue, and the enjoyment of real happiness, would gladden the hearts of all your pious readers, and awaken in their bosoms the pleasing emotions of admiration and gratitude. I have endeavoured to give them a general view of facts upon which the fullest confidence may be placed; and I shall now proceed to record the particulars of one or two cases, more remarkable than any I have yet stated, and more emphatically illustrative of the scripture which says, *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and a little child shall lead them.* It is about ten years since, a woman beyond the middle age, the wife of a mechanic, was brought by a neighbour to the place of worship, on the Sabbath evening, to try what might be the effect of the preaching of the Gospel upon a heart oppressed by domestic affliction, and almost ready to break under a very heavy recent calamity. Out of several sons, all grown up, she had retained one favourite child at home, to whom she had been looking as the support of her declining years, CONG. MAG. No. 81.

and as the only earthly solace under the harsh and inhuman conduct of one of the most tyrannical and capricious of husbands. This favourite child had just enlisted for a soldier, and, to the inexpressible anguish of his mother, was about, in a very few days, to leave her for the East or West Indies, from whence she knew there was but little prospect of his ever returning to behold her again. In this state of maternal distress and anguish, she came to the house of God with a kind and pious neighbour. The word by the preacher was signally adapted to her state of mind, and to the circumstances which afflicted her spirit. The Gospel was a system entirely new to her, at least in its spiritual consolations, and it seemed just then divinely ordained to administer relief. After a short period, she gave it that cordial acceptance of which it is worthy, and found it indeed a balm for every wound, a cordial for all her fears. But her attendance on the preaching of the *methodists* could not long be concealed from the brute in human shape, whom she called husband. He employed every means to deter her from continuing in her present course. Bad treatment, abuse, scorn, and cruelty, were her lot for many months. Every renewed visit to the house of God, each returning Sabbath, was accompanied with some fresh effort of the morose and unfeeling husband to make her regret the new companions she had chosen, and the *new turn* she had taken. But still she persevered. For several years she had little else but incessant persecution at home. Sometimes she was assured, when she went out to the service, that she should never enter his house again—sometimes that he would lock the door and compel her to lie in the fields or lanes, or even utterly forsake her. But she felt nothing terrified by this fiery trial.

Prayer was her chief resource, and the word of God her best counsellor. She redoubled her attention to his wants and wishes, made his home in every respect more comfortable, and took the utmost care, not only that he should have no just cause of complaint, but that he should find her a better wife and housekeeper than she had ever been before. At length she found his opposition subsiding, and became thereby encouraged to offer herself to the neighbouring church for membership. It will be readily supposed, that she was gladly accepted, as a trophy of the soul-renewing and all-comforting grace of God. From that time she was greatly encouraged to persevere in the holy and happy course she had entered. At this length of time I cannot recollect the occasion, but it was in some happy conjuncture of domestic circumstances, she was reading her Bible after their supper on the Sabbath evening, and he said most unexpectedly, "Why don't you read out, and not keep it all to yourself?" The good woman replied, "I did not know you would like to hear; or I'm sure I would have read it to you before." She then proceeded to read a chapter. He was silent, and nothing more passed. After a few weeks his opposition almost entirely ceased, and to her surprise he told her he meant to go to the meeting with her. He fulfilled his words, was pleased with the doctrine he heard, and became a regular attendant. In the course of a very short time he overcame the evil habits in which he had lived for many years, withdrew from the alehouse, left off profane swearing, and rejoiced with his almost transported partner in the joys of salvation. From one of the most fierce and morose of human beings he became gentle, teachable, and kind, evinced decided evidences of an entire change

of nature, and has continued for several years walking with his wife in the ordinances of the Gospel, and rejoicing in hope of the glory of God. How would it gladden the hearts of your pious readers to behold this happy pair, as I have often beheld them at the close of the day, and after its toils have been completed, sitting down to their frugal meal, and then uniting together in the holy and delightful exercise of devotion, or to follow them in their regular Sabbath-day journeys to the house of prayer, where they have long sat down together at the table of the Lord, holy, happy, and worthy communicants, in the decline of life, waiting for their *abundant entrance* into the kingdom of their heavenly Father.

I am constrained to hurry over many more circumstances connected with this blessed and happy couple, that I may include in my present communication another short narrative of a case somewhat similar. Among eight or nine instances of decided conversion in this village, there was one of a woman who at the time was remarkable, not for the neatness of her cottage, though it stood in a sweet little garden of mingled vegetables and flowers, nor for the cleanliness of her children, though their ruddy faces and robust forms would have been doubly interesting had they but enjoyed the unwearied attentions of a diligent mother. A wish to get rid of her younger children on the Sabbath, induced her to send them to the Sunday school. After some little time, she herself looked in to see what was done at the evening service. I am unable to recollect the words which were explained and enforced. They were, however, directed by the wise and gracious Saviour to her heart. They opened to her view, scenes both of the past and of the future, altogether new and affecting. Sin,

and ignorance, and guilt filled her soul with fear of that terror of the Lord, which she felt she had merited. This was succeeded by an earnest desire for salvation, and a diligent and most anxious attendance upon the means of grace. Under these means she found the true consolation, and I may say, in few words, became a decided Christian, a member of the neighbouring church, and a very different wife and mother from what she had hitherto been. But while these things were going on, her profligate husband, as if under the influence of the prince of darkness, seemed to hate her for the change, and though in every respect she was become a better wife and mother, yet not all the improvement which her change of heart had made in their circumstances, formed, in his view, any extenuation of the crime of becoming methodist. He therefore perpetually oppressed and tried her—refused to give her his wages to keep the family, and compelled her, by her own industry and diligence in washing, and by other means, to find support for herself and children. Meanwhile he consumed his earnings with a company of the most worthless and drunken associates, who aggravated him almost to madness against his unfortunate wife. All this she bore with the true spirit of a Christian. She reviled not, she suffered, she entreated; she only begged for peace and kind treatment, and professed her willingness to do every thing for him he could wish. But he grew at length to a pitch of rage, that seemed indeed more like the malice of Satan than any thing characteristic of merely human depravity. Many a time she trembled under his uplifted arm, and with her screaming children entreated his pity and his forgiveness if she had injured him. Thus things went on for some time, till it appeared that no threats could

deter her from serving God, and that she might sooner be made a martyr than an apostate. At length, one night, when she had supposed he was more than usually calm, because he had eaten his supper in sullen silence, when her maternal solicitude had watched all her children quietly reposing, and when she had with anxious affection rendered him every attention in her power, he proceeded to the bedroom before her. As soon as she followed, he made fast the door, and sitting down for a few minutes in silence, at length said—"You are very calm and quiet—if you knew what I am going to do, you would not be so."—"What do you mean?" said the trembling wife, "I don't understand what you mean."—"Why, I say, I mean to murder you this very night, so you need not be so composed." The conflict of feeling in that dreadful crisis, when almost fainting, she saw the resolute man armed, and wrought up, by the sullenness of many previous hours, for the awful act, cannot be depicted. The agony of the moment—the gust of feeling—the mother amidst her babes—by the hand of the man she had faithfully served—for some moments fear choked utterance, but at length her religion gave her strength and wisdom more than natural. She reasoned—entreated to know at least in what she had offended—if her piety had made her a worse wife—if he was less comfortable—if their circumstances were poorer? No—he could not say they were—he could not say she had done wrong—he could not charge her with offending him—but he hated her religion, and he was determined to murder her! She found him resolute, yet he did not move. Her arguments were apparently abortive, yet he did not proceed. This gave her a sense of advantage, and the God of her life gave

her presence of mind. "Well," said she, "I suppose you will let me go out of the room for a moment." To this he assented, with some dreadful imprecations, well knowing that he had secured the door of the cottage, by putting the key in his pocket. She accordingly left the room, and crept with silent haste to the back door, which, most providentially for her, had been overlooked. She cautiously opened it, unwilling to disturb the delaying hand—but as she crossed the threshold she heard, or thought she heard, the step of the enfuried man advancing, as she supposed, to the pursuit. In that moment, O, how near did she feel to death's cold and bloody embrace. Yet she fell not through fear, but ran, or rather flew, through the garden, and then threw herself over the fencing, and fled for refuge to a neighbour's house. The unhappy man pursued her not, but closed the door, disappointed of his innocent victim, and frustrated in his purpose. It would be unnecessary to detail all the circumstances that followed. I am borne onward to the issue, lest I tire your readers' patience and occupy too much space. The persecuted woman found a kind asylum in a friend's house. The man remained in the solitude of his dwelling—a prey to his own reflections, and to the avenging vicegerent of the Almighty. He suffered dreadful terrors in reflection on the crime he had attempted against so kind and good a wife; her very goodness proved his deepest shame and guilt. A few days in this state of mind made him sigh, not only for the services of his diligent partner, but for her presence, as indispensable to his peace. He made application, and entreaties, and promises. After the exercise of prudent council, and every precaution that the circumstances allowed, she returned, and truly found the

lion turned into the lamb. Before she again went home, he promised not only to abstain from injuring her, but to show her every kindness, and to attend with her at that place of worship, for her attachment to which he had conceived so bitter an enmity against her. This he has not only done, but evinced a change so wonderful in his whole character, that none can forbear their admiration. He has turned from the profligates, in whose company he spent his leisure and his money—from being foremost in vice and drunkenness on the Sabbath, he has become foremost in attention to Sabbath order, lets his wife partake of his earnings, has recovered himself from the burden of debts he had contracted by his vices, and has found means to spare help to the poor and sick among his neighbours. I am unwilling to say more at present. Let us behold here the subduing and conquering influence of genuine piety! And let every reader exult in the transformation which Divine Power, and that alone, can effect. I have not time, nor you space, for further reflections.

Your's,

EAGLET.

ON PUBLICLY INVITING
STRANGERS TO CHRISTIAN
COMMUNION.

(To the Editors.)

GENTLEMEN,—Probably I am not one of the most sanguine of your readers, as to the benefits likely to result from that union of Congregational or Independent churches, which has been repeatedly recommended in the pages of your miscellany; yet I do not hesitate to avow myself friendly, in the very highest degree, to all that is fairly included in the idea of the *communion* of churches. In my opinion, much inattention to this subject is evident in the present day. Our revered forefathers used to represent one part of this communion

as consisting in the reception of members of sister societies at the Lord's table. This is a privilege perhaps never denied by modern Independents, though sometimes it appears to be granted, with a slight degree of hesitation, and it very seldom happens that any particular facilities are afforded for this kind of intercourse or communion. Your readers will easily perceive that the writer of this letter belongs to a certain class in the community, in which, unhappily, there is but a small proportion of really pious persons, and in which the very few that might be found, can neither enjoy the privileges, nor discharge the obligations of church-membership: they must, of necessity, be a kind of outcasts in the religious world. It would be a rare occurrence for your present correspondent to spend two immediately succeeding Sabbaths in the same place; and, consequently, in the house of God he must, in general, appear as a perfect stranger. It has, however, for many years, been his uniform desire to supply, as well as circumstances would allow, the want of regular and stated fellowship, by occasional communion; but this has sometimes required a greater share of forwardness than he has felt it pleasant to exercise. Some of our meeting-houses have no vestries immediately attached, and very often the minister, upon descending from the pulpit, proceeds with the other part of the service without any intermission. Sometimes, on these occasions, a stranger is taken by surprise, as the Lord's Supper is not always attended to on the first Sabbath in the month, nor always in the afternoon. Attention to this solemn service is seldom concluded without an address, inviting such of the mere spectators as are suitable persons for church communion, to unite in the order and fellowship of the gospel; and surely it would

not be at all inconsistent with the obligations of brotherly kindness, and that communion of churches to which the most sectarian amongst us would not venture to express any positive objection, were a word of invitation addressed at the commencement to members of other churches, or, at least, if some means were adopted for their introduction, without the appearance of that obtrusiveness which cannot but be unpleasant to their own feelings. But as it is rather my intention, on the present occasion, simply to bring the subject before your readers, than to suggest any specific plan by which the communion of churches in the reception of each other's members at the Lord's Table might be rendered more easy, I shall conclude by expressing a wish to see, in some of the future pages of your miscellany, such thoughts on the subject as may present themselves to the minds of your intelligent readers, especially of such, if such exist, as are similarly circumstanced with your present correspondent,

VIATORIUS MERCATOR.

Norwich.

ON THE FORGIVENESS OF INJURIES.

It was the command of our Lord and Master, "All things, whatsoever ye would that men should do to you, do ye even so to them." Alas! how often is this injunction neglected and disobeyed! How often do men seek to establish their own welfare on the ruins of others! If we cast our eyes around us, what innumerable instances of selfishness and cruelty incessantly meet our view. The wicked condemning and killing the just, the rich despising and oppressing the poor, the learned employing their time and talents in deceiving the ignorant and unwary, afford a melancholy proof that man is very

far gone from his original righteousness. Amidst this scene of gloom and depravity, the Christian is denominated the light of the world. Often have the powers of darkness attempted to extinguish the heavenly lustre, but their endeavours, instead of quenching, have only increased its brightness. The Christian is commanded to exercise the spirit of his Master, who, when he was reviled, reviled not again, when he suffered, he threatened not.

"Although by wicked hands he died,
With the last breath he drew,
'Father, forgive them,' Jesus cried,
Himself forgave them too."

And the forgiveness of enemies is a duty frequently and warmly pressed upon all the followers of Christ. This forgiveness must be *cordial*, not feigned, nor partial, nor extorted. It must not be negative, the mere absence of malice, but the positive exercise of benevolence and love. We are commanded to forgive one another even as God, for Christ's sake, has forgiven us. And what is the forgiveness of God? "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He casteth our sins behind his back, he has buried them in the depths of the sea, so that when they are sought for they shall not be found." *This* is the free pardon of God; *this* we are required to imitate by a forgiveness, sincere, unreserved, disinterested. And how many reasons might be adduced to enforce this duty. A simple command of Christ, once uttered, should be sufficient to outweigh the influence of all the depraved passions of those who profess to be his followers. But when we see an exhortation urged and repeated, when we are excited to the fulfilment of it by promises and threatenings, and when the precept is strengthened by the ex-

ample of our Divine Master, how should its importance impress our minds! Our duties and privileges are inseparably connected, and what does a Christian lose by cherishing a revengeful spirit! How can he approach the footstool of divine grace, and pray that his trespasses may be forgiven, while he forgives not those that trespass against him? How can he assure himself that he is passed from death unto life, while indulging feelings of anger and revenge towards his brethren? Whosoever doeth not righteousness is not of God, *neither he that loveth not his brother*. "If we would maintain communion with the God of love, let love govern our hearts; and when we come to present our devotions to him, let us lift up holy hands, without wrath, as well as without doubting; so may we promise ourselves a gracious welcome, so shall we carry away the most invaluable blessings." It is essential to the *usefulness* of a Christian in the world that he be of a patient and forgiving temper. It is possible to overcome evil with good, and this is to be done by returning blessing for cursing, kindness for cruelty, and love for hatred. This is our duty, even with respect to those who are open enemies and revilers of the truth of God; how much more indispensable does it become, when the offender is a fellow-citizen with us of the kingdom of heaven.

"Why should we differ by the way?
Why should resentments come?
We hope to spend an endless day
In one eternal home."

Let this consideration influence us to lay aside all malice, and guile, and envy, and evil speaking. Let all our strife be, who shall make most progress in the ways of righteousness, and all our ambition who shall fulfil most unblameably the commandments of our God. Let all our indignation be directed

against sin; and if on any other occasion the passion of anger arise in our minds, let not the sun go down upon our wrath. Charity suffereth long, and is kind; if injuries are inflicted upon us, let us bear them with patience, and repay them with love. And lest we be wearied and faint in our minds, let us be continually considering *Him*, who endured the contradiction of sinners against himself. Let us put on the ornament of a meek and quiet spirit, which is of great price in the sight of God, and become the unreserved followers of him who was meek and lowly of heart; for if any man have not the spirit of Christ, he is none of his. The more love rules in our hearts and conduct, the nearer we approach to the character of God, (for God is love,) and the greater resemblance we bear to him, the greater will be our happiness. The man whose bosom is the habitual dwelling of resentment, must unavoidably be miserable. He is the enemy of all mankind, and views all mankind as hostile to him. Yet were the whole world to rise in arms against such a person, his own passions would still be his worst and most dangerous foes. A revengeful heart is the picture of hell. The darkness of malice, and the flames of rage, present a scene of horror and confusion; and both unite their efforts to quench and destroy the calm and heavenly light of love. God forbid such a disposition should ever exist in the breast of a Christian! Let us examine ourselves; let us entreat the Lord to search us, and see if there be *this* evil way in us, and to guide our feet into the way of peace.

The constant influence of love towards our fellow Christians affords a faint resemblance of future felicity. It is an adumbration of the joys of heaven. *There* shall be no more need of forgiveness,

for all things that offend will be for ever excluded. *There* shall be no more wrath and discord, so often the occasion of sorrow and sighing *here*. *There* shall be no more envying and grieving at the good of another, for *all* shall be filled with the fulness of God. "*There* in every Christian friend we shall embrace a brother or a sister, and throughout eternity, nothing shall arise to cool the flame of ardent and perfected love." QUIES.

AUTO-BIOGRAPHY OF AN OLD OCTAVO.

(To the Editors.)

ATTENDING an auction of books a short time since in London, I became the purchaser of *John Wilson's* "*Cultus Evangelicus*," a work which I had been in the pursuit of for many years, in consequence of the veneration I had conceived for that author from the perusal of his "*Nehushtan*." On alighting from the coach, which conveyed me to the scene of my ministerial labours, I hastily ascended the steps leading to my humble residence, and retired to my study, to unpack and examine my newly-acquired treasures. I leisurely assigned to each one his destination according to the classification which I have adopted in the internal arrangement of my library, and whilst depositing the work I have particularized, by the side of his brethren, "*Nehushtan*," and "*The vanity of Humane Inventions*," my mind became instantaneously engaged in a reflection on the extraordinary and diversified fate of books. "How many events," (I exclaimed involuntarily, as I decyphered the names of several successive proprietors on its covers and title page, hoping to find an autograph of some celebrated book-worm or writer;)—addressing myself to the volume in question,—"*how many events hast thou been the tacit witness of,*

since thou wast first dismissed from thy durance in some puritanical repository in *Duck-lane!*" for that I found was the place of its nativity. "How many interesting circumstances couldst thou unfold, if thou hadst but the power of speaking to the ear, as thou hast to the eye! If thou couldst relate thy adventures from that day when Dame Elizabeth Calvert, at the sign of the *Black Spread Eagle*, despatched thee from thy dusty resting-place, to the still more obscure residence of some Bartholomean confessor, to animate his affection to the good old cause, down to this period, when thou hast become the property of a nonconformist bookworm at B——!" Whilst I was thus soliloquizing, methought the pages became animated, and opening themselves one after another in a shrill, rustling tone, and with an antiquated accent, which my acquaintance with the olden times alone enabled me to understand, the spirit of the volume, seemed to address me in the following manner:—

"The first distinct remembrance, which I retain of my existence, is an acute pain, arising from a most violent pressure, which I endured in the workshop of that widow, whose name I bear in my title; immediately after which, I in company of several others of my brethren was hung up in a loft, and exposed to the cold blasts, which whistled through that almost ruinous tenement. I was next cruelly folded into a size much smaller than that in which I was born, then inhumanly beaten, and my edges pared, and finally screwed down into a most uncomfortable posture, and pierced through with some sharp instrument to my excruciating torture, for the purpose of being confined within the girt of a thick piece of calf hide, which was glued over me, and which has ever since held me in perfect

slavery. I was for many years unacquainted with the name of my father, he not daring to own me publicly, and probably should have remained to this instant in ignorance of my ancestry, had I not fallen into the hands of an old meagre book-hunter, about four years ago, who, after having turned over carefully the four volumes of *Calamy's ejected ministers*, for an account of my family, without any success, at length discovered by accident, in the pages of the *Congregational Magazine*, the name of my father, which he immediately wrote, as you perceive, in my title-page. I remember a short, thin man, in a rusty black cloak, and wearing a puritan cap, who used to come daily to the house of my mistress, and enquire in a melancholy tone, how we sold, and on receiving his answer, he retired with a gloomy face to his habitation. I have often suspected, from the extreme anxiety with which he regarded me and my brethren, that we were very nearly related, but I could never come to any thing decisive upon this point. My first journey was to the country house of a gentleman, whose son was going to the university, and who had written to my mistress for a repast of such theological books as were needful on that occasion. I know not by what accident my mistress included me in the packet, but certain it is, my companions on this journey were altogether of a different class from myself, and my young master seemed to perceive at once my unfitness to mix in university society; for the very first time he viewed us, which was about two months after his arrival at Oxford, he cast me indignantly away, as a fanatical and blasphemous libel against the church, and very soon after, I, in company with a Greek Testament and a Latin Dictionary, was transferred over to the bed-maker, as part

payment of a bill owing by my first proprietor. I soon changed this residence for the shop of a neighbouring broker, who purchased me at the value of two-pence, and disposed of me the next day for two shillings to a nonconformist minister in the vicinity, after asseverating that he had given two shillings and sixpence for me, and that the only reason which induced him to take so small a price, was, that I had lain by in his shop for a year or more, and that he was resolved to give over buying any more books, there being nothing to be got by them. My new proprietor carried me to his residence, which was five miles from a market town, and hurried me, and some others which he had purchased at the same time, as hastily as possible up stairs, not however without being perceived by his wife, and receiving from her a most lamentable oration, on the sinfulness of laying out so much money upon such *stuff*, delivered in a tone and style of eloquence of which I was forcibly reminded by the similar welcome with which I was received into your habitation this day. Here, however, I enjoyed myself, for I was eagerly perused by my master, and then, after receiving those eulogiums which my modesty will not permit me to repeat, I was placed among several volumes of my own class, on a shelf, which was honoured with his most frequent visits. My peace, however, was not of long continuance, for my master being convicted of having prayed and preached in his own house, was obliged to retire hastily from his residence, and I, after narrowly escaping the hands of the officers of the law, who would inevitably have burned me as seditious and rebellious, was packed up with the few relics of my master's library, and followed his fortunes, hunted through almost every county in

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England, till, by his decease, I became the property of his eldest son, the minister of a small dissenting congregation. He soon after becoming a Socinian, I was thrown aside amongst the lumber, my master's creed not being in accordance with the old-fashioned divinity which I had been taught. In this unfortunate situation, exposed to the damp and dust of the cupboard, into which I was thrown, I became a prey to the book-worms, whose fatal ravages are but too evident in my perforated pages. From this disgraceful corner, I was rescued by a cheesemonger, who bought me and many of my companions, at the rate of four-pence per pound. But here a worse fate had nearly put a conclusion to my existence. You know, Sir, all nature dreads annihilation. It is with terror, even at this lapse of time, I think of the fatal day! My master had exhausted all his resources. The last page of the last folio volume of Thomas Goodwin had just been sent out with a pound of butter for widow M—, and the fatal knife was applied to my covers, and I felt in anticipation all the pangs of premature dissolution,—my pages uttered a convulsive groan, the glue cracked, the calf-hide shrunk, as it were intuitively, whilst the dread instrument was commencing its horrid work, when, just in the very nick of time, I was seen by a friendly shoemaker, a local preacher amongst the Wesleyan Methodists, who seizing the fell hand which would soon have separated my skin from my body, obtained possession of me, for a sum so trifling, that I blush to mention it. I was, however, soon found to be too Calvinistic for my new master, who speedily exchanged me away, for a tract written by Fletcher, of Madeley, to the old gentleman whom I have already mentioned as the person who first made me acquainted

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with my father's name. Here I was soon put into excellent plight. I was re-glued to my leathern back, which had been almost severed from me by the violent treatment I endured at the cheese-monger's, a label was attached to my outside, and my whole external appearance was considerably improved by being rubbed up with the white of an egg. By this old gentleman, I was also decorated with the addition of a portrait pasted to my fly leaf, but that I soon lost, my master undertaking to illustrate a copy of *Palmer's Nonconformist's Memorial*, and so robbing all his other volumes, which possessed portraits, for the sake of enriching that; but of this loss I was the less sensible, as the portrait was not of my father, but of some other *John Wilson*, with whom my good old master had confounded him. I was at length doomed to pass into the hands of a less admiring owner. My aged proprietor died, and at his death I became the property of a maiden lady, who purchased me, because her father had been a Dissenter of the old school. She left me untouched on her shelf, because she was not one. Here I absolutely received no attention whatever, except when some one of her visitors reviled the cause, in the defence of which I had so long stood forth, on which occasions, but on no others, my mistress defended the principles of nonconformity, and of her ancestors, and referred to me as a standard authority, though she confessed she knew nothing of my abilities. My mistress marrying a clergyman of the Established Church, I, with several others of my own class, was sent to an auction shop in London, where I had the good fortune to be bought by you, and happy, indeed, I am to be once more in the possession of one, who seems to have inherited the principles, as well as to have embraced

the profession, of him from whom I derive my existence. In your study I desire peacefully to repose by the side of others of my brethren, and to receive that attention which I cannot but believe my father's merits entitle me to."

Having thus heard the conclusion of the history, I closed the volume, and resolved that I would transmit this remarkable piece of auto-biography to your miscellany.

MILES.

THE INDEPENDENT AND PRE-TENDED CONGREGATIONAL SYSTEMS.

(To the Editors.)

GENTLEMEN,—Your correspondent *Theologus*, in what he calls a reply to my paper, having merely attempted to controvert, by some extracts he brings forward, one of my positions—that Congregationalism, in the modern acceptation of the term, was not the system "of the early English Independents," and that it was introduced by them as "only another designation for Independency," to avoid the political odium attaching to the latter, and not from any change in their ecclesiastical polity—I might hold myself excused from any further discussion; but as *Theologus* appears to rest his cause on authority, and an appeal to facts is so ready a way to settle the controversy, I must beg the indulgence of a little further space in your columns for a few remarks and references on the historical part of the question.

And, first, I must confirm the assertion above stated; and for this the testimony of the accurate and impartial Mosheim will be amply sufficient, in whose *Ecclesiastical History** is the following passage:—

"The English Independents were so far from being displeased at it" (the

* Maclaine's Mosheim, octavo edition, vol. 5. p. 403.

denomination Independent) "that they assumed it publicly in a piece they published in their own defence at London, in the year 1644, under the following title: *Apologetical Narration of the Independents*. But when, in process of time, a great variety of sects, as has been already observed, sheltered themselves under the cover of this extensive denomination, and even seditious subjects, that aimed at nothing less than the death of their sovereign, and the destruction of the government, employed it as a mask to hide their deformity, then the true and genuine *Independents* renounced this title, and substituted another less odious in its place, calling themselves *Congregational Brethren*, and their religious assemblies *Congregational Churches*."

I might further refer to the common usage of writers in the body, who have used the terms Independent and Congregational interchangeably, from Dr. Owen to the present time. In fact, no such distinction as that contended for has ever obtained in this country, from the earliest era of Independency. It is true, that in America (whence Theologus cites authorities) the term Congregational was connected with a mongrel system of church polity, devised in that country, to comprehend the Presbyterians, but this is beside the point, as it was the usage of the term in the English churches to which my assertion applied, and the authority of the New England Congregationalists can be of little weight with those who recollect that they regularly enforced their ecclesiastical decisions by the civil power, and fell into such intolerant and persecuting practices as drew forth a warm remonstrance from the Congregationalists of the mother country.

Your correspondent, in order to prove that the Congregational is a distinct system, and was held in opposition to Independency by such worthies of the "olden time" as Goodwin and his coadjutors in the Westminster Assembly, adduces large extracts from the declaration

of their sentiments, addressed to the Houses of Parliament in 1644, and entitled, "*Apologetical Narration of the Independents*!" The very document referred to by Mosheim to show when the Independents publicly assumed their name, is quoted by Theologus to prove that they renounced Independency both in name and fact. But as for any evidence of the writer's renouncing Independency in favour of Congregationalism so called, from the very title we might expect to look in vain, so the passages on which Theologus seems to rely, only state sentiments which were avowed by Robinson,* who is called the Father of the Independents, and held, under various modifications, by most who have borne the name, down to the present day. The apologists maintain, that "every congregation of Christians has an entire and complete power of jurisdiction over its members, to be exercised by the elders thereof within itself,"—at the same time insisting on the duty of maintaining communion with other churches, and giving due weight

* The following account of Robinson and his opinions, epitomized from Neal, in Wilson's *History of Dissenting Churches*, vol. 1. p. 31, will show what were the principles of the first Independents. "Robinson set out upon the most rigid principles of Brownism; but after he had seen more of the world, and conversed with learned men, particularly Dr. Ames, he became more moderate, and struck out a middle way between the Brownists and Presbyterians. . . . He maintained that every church or society of Christians had complete power within itself to choose its own officers, to administer all gospel ordinances, and to exercise all acts of authority and discipline over its members; consequently that it was independent upon all classes, synods, convocations, and councils. He allowed, indeed, the expediency of these grave assemblies for reconciling differences among churches, and giving them friendly advice; but not for the exercise of any authority without the free consent of the churches themselves. These are some of the principles by

which the Independents are distinguished in the present day."

of their representations, if any of their proceedings should furnish matter of offence: or, as they express it in a passage extracted by Theologus, "claiming a full and entire power, complete within ourselves, until we should be challenged to err grossly." They denied, however, all kind of *jurisdiction* to synods or councils, and in all cases vested the ultimate decision in the individual church."

Such is the amount of the quotations of your correspondent, and how far short it falls of what he attempts to prove, I need not more particularly point out; only I would remark, in reference to the case narrated in the extracts, that there is a great difference between a church or churches individually remonstrating with a neighbour church on any gross offence of which it may have been guilty, and a regularly organized association, maintaining a system of general *surveillance*, and having the controul of funds; &c. sitting in judgment upon it on every trivial occasion, and visiting it with the whole weight of its collective censure. This is not friendly exposition, but oppression, against which no individual church, particularly if at all necessitous, can be expected to make head. All freedom of determination *quoad* that church is destroyed. But such

* With this they were taunted by their Presbyterian opponents in the Westminster Assembly. "They will have no arbitrators," say they, "but whom and when they please. They shall have but a consultative power for counsel, they will still reserve a liberty of after debates; and the final determination of every controversy must be by a juridical sentence of their own, as the Bishops, who though they allowed of appeals, yet brought back all to their own courts at last."—Answer of the Sub-committee of the Divines of the Assembly to the Reply of the Dissenting Brethren.

associations never did exist in this country, except in the longing desires of a few individuals; for I must have better proof than Theologus has furnished, before I can admit his assertion; that the system for which he contends was "acted upon by a great number of ministers and churches, from one to two hundred years back," or that the churches were ever governed by associations in the way which the modern Congregationalists advocate.

Your correspondent concludes with attempt to press Dr. Owen into his service, quoting his observation, that "the church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the Church Catholic; nor will it be safe for any man to commit the conduct of his soul to such a church." But what does this prove? only that Dr. Owen asserts, what no Independent denies, that it is a duty to maintain communion with other churches of Christ, to aid them when in need, and to co-operate with them for general objects: or, as he himself says, on the page to which Theologus refers me, "that particular church which extends not its duty beyond its own assemblies and members, is fallen off from the principal end of its institution: and every principle, opinion, or persuasion that inclines any church to confine its care and duty unto its own edification only; yea, or of those only which agree with it in some *peculiar practice*, making it neglective of all due means of the edification of the Church Catholic, is *schismatical*." In reference to the passage quoted by Theologus, the biographer of Owen, Mr. Orme, has the following remarks, which, as exhibiting a succinct and correct view of the point in question, I will here introduce:

"This passage has been often quoted as the suffrage of Dr. Owen against Independency. How far it can be so, consistently with his sentiments, may be judged from his previous language and history. But to what does it amount? That the church which has no connexion with any other churches—which holds no correspondence with them—takes no interest in their affairs or circumstances—which refuses all co-operation, separates itself from the body of the people of God, and must fail in the discharge of many important duties; and, therefore, it cannot be safe to be connected with it. But who are the defenders of this species of Independency? Let those who believe it to be inconsistent with union, and incompatible with co-operation, do so. Need I say, this is not the faith or the practice of modern, any more than of ancient Independents? Should I assert, that for every practical and important purpose, there is as much union and co-operation among them, as among any other body of professing Christians; and that these are not the less effective, because they are voluntary, I should not be afraid of confutation. What is the meaning of their local associations—of their meetings at ordinations—of their united support of academies—of their union for the support and diffusion of the Gospel, both at home and abroad? If these are not the proofs, and the best fruits of union, let others show them a more excellent way. . . . Dr. Owen has been represented in the above passage, as making a singular concession to Presbyterianism, whereas he is expressing the genuine principle of Independency. The connexion to which he belonged, while he lived, and the state of it at the present day, is, to say the very least, as far removed from the insulated and selfish society he describes, as any denomination of Christians whatever."—Orme's Life of Owen, p. 435, 6.

"In addition to this it may be stated that Dr. Owen restricts the 'outward acts of communion among churches' to 'advice and assistance'—protests against any 'authority or jurisdiction' being exercised over them in 'things ecclesiastical'—guards the 'rights of particular churches' by insisting on 'the free election of such as are to be members of synods,'† or meetings of churches for the legitimate purposes he specifies—and treating of their composition, af-

firms, 'that no persons, by virtue of any office merely, have right to be members of ecclesiastical synods as such. Neither is there either example or reason to give colour unto any such pretence. Farther is no *office-power* to be exerted in such synods, as such, neither conjunctly by all the members of them, not 'singly by any of them. Officers of the Church, Bishops, Pastors, Elders, may be present in them, *ought* to be present in them, are meetest for the most part so to be, but *merely as such* it belongs not unto them. The care, oversight, and rule of the churches whereunto they do belong, the flock among them distinctly is committed unto them, and for that they are instructed with power and authority, by virtue of their office. But as unto their conjunction in *synods*, which is a mere act and effect of the *communion of churches* among themselves, it is not committed unto them in a way of peculiar right by virtue of their office.'* Moreover he adds, 'there is nothing therefore in Scripture example, or in the light of natural reason, with the principle of all societies in union or communion, that will lead us any farther than this; that such synods are to be composed and consist of such persons as are chosen and delegated by those churches respectively who do act and exert their communion in such assemblies. So was it in the first example of them, Acts xv. The Church of Antioch chose and sent messengers of their own number, to advise with the apostles and elders of the church at Jerusalem; at which consultation the *members of that church* also were present. And this is the whole of the nature and use of ecclesiastical synods.'†—After this, to hold up Dr. Owen as an exemplar, will, I imagine, rather cool the ardour of some for what they are pleased to denominate Congregational Union."

That the Congregational was ever recognized in England as a distinct system from Independency, every one at all conversant with dissenting history will at once feel to be an error. Such a statement can only be made plausible for a moment by representing Independency as hostile to union and co-operation with other churches, and then adducing the sentiments of the great supporters of that cause in favour of the union of

* True Nature of a Gospel Church, p. 249.

† P. 259.

* Page 260.

† Page 261.

churches, as proofs of their congregationalism! Can we suppose that Dr. Owen, and the Independent divines in the Westminster Assembly, would ever have sanctioned such a principle as that the ministers and elders of churches should constitute, *ex officio*, a court of "appeal and inquiry" for the district in which they resided—armed with powers, or "a certain kind of authority," before which "bad ministers and bad members would tremble." Yet this is modern Congregationalism! Let every plan be brought to the test of first principles*—let there be as much union and co-operation as possible—but let the independence of the churches be most carefully guarded.

I have thus, Gentlemen, met and considered what your correspondent has thought fit to bring forward on the single point to which he has narrowed the question. I cannot help thinking that it would have been as much to the credit of Congregationalism, if so we must call it, were the case rested on its own merits, instead of attempting to bolster up with authorities a system which never did, and I trust never will, prevail among the churches.

Your's respectfully,

AN INDEPENDENT.

PUBLIC LECTURES ON THE PRINCIPLES OF NONCONFORMITY.

(To the Editors.)

I HAVE often been surprised at the misconception which prevails,

* The constitution of some existing associations would be much improved by such a revision. In one established in the district where the writer of this paper resides, the following is a rule, "That the quarterly meetings be held by the Ministers, and the general annual meeting by the Ministers and Delegates from the Churches in the Association." At the last *episcopal sitting* it was determined that collections should be made in behalf of the associa-

with regard to the practice and discipline of Dissenters, and the reasons for dissent; and have wished the subject could be more frequently brought by ministers before their congregations; but, I am well aware that a serious objection would arise against making the pulpit on the Lord's-day a place for polemic discussions, and that such a preacher would ill accord with the feelings of those who assemble themselves together on that day for the special worship of God in his house, and who would very properly consider the introduction of controversy, as inconsistent with the purpose of their meeting. At the same time, I consider it a matter of no inconsiderable importance, that separatists from the National Church, should be so thoroughly instructed in all the grounds upon which their dissent is founded, that they might be at all times ready to afford an answer to those who would call in question the reasonableness of their objections, and be furnished with those Scripture proofs, by which they may maintain the superiority of their system. To promote this, I humbly conceive it to be a great desideratum to establish a regular course of lectures, (say *monthly or quarterly*,) to be delivered in some central and commodious place of public worship, on subjects, the series of which should be previously arranged, connected exclusively with *dissent*, by which means information would be communicated, and the principles by which we are actuated as Dissenters, be better understood and appreciated.

It is not my present intention to do more than merely throw out the hint, which, if circulated in all the churches belonging to it, and notice to this effect circulated. It would have been as fitting on *representative* principles, if the *commons* had been admitted to have a voice in this vote of supply!

through the medium of your valuable Magazine, may excite attention to the question on the part of some, who may consider it a subject worthy of consideration, and whose experience and influence, will give that effect to it which its importance requires.

I am, Gentlemen,

Your obedient Servant,
P.

PROPOSAL FOR AN EXPURGATED EDITION OF LORD BYRON'S WORKS.

(To the Editors.)

THE liberal and enlightened principles upon which your valuable Magazine is conducted, encourages me to trouble you with a suggestion on a subject which, though it does not immediately come under your observation, in your official capacity, yet, as it is likely to have an effect upon the moral and eternal interests of both the present and future generations, I doubt not you will not discard it, particularly as I have seen abundant instances to convince me, that you are in no degree indifferent or inimical to works of genius and taste, provided they do not contain principles subversive of Christianity, and of the peace and well being of society. It must be very well known to you, that the works of the late Lord Byron have, ever since his first appearance as a poet, met with a very warm reception, and have experienced a very extensive sale. It must be acknowledged by every enlightened and honest mind, that whilst there is much that is noble and sublime in his writings, there is also much of a very contrary description. Greater talents, I think I may venture to say, have scarcely ever been possessed by man; but at the same time, I am constrained to confess, that perhaps never were any so degradingly prostituted. Deeply do I deplore, (and I be-

lieve many thousands beside share in my regret,) that such exalted talents should ever have been so disgraced, as to promote blasphemy, obscenity, and all the worst passions of the heart amongst men. No man, I imagine, who has any thing like a taste for the beauties of poesy, and is at all conversant with the writings of Lord Byron, can help sincerely regretting the loss the world has sustained in the unworthy devotion of his powers. There is a manliness and grandeur of thought, a brilliancy of fancy, an enthusiastic ardour, a tender, delicate sensibility, a pathetic flow, and a sweet aptitude of expression which distinguish his best poems, that quite enchants the soul; and on the contrary, there are also many worthless disgusting pieces, neither interesting nor ably written. A name, that might have gone down to posterity in company with the most exalted and beloved of our countrymen, had he not been tainted with the impurities of irreligion, we feel ourselves compelled, as far as our influence extends, to bury in oblivion, from the immoral and antichristian tendency of his blasphemous and misanthropic publications. But as the character of Lord Byron is not what I have now to do with, I refrain from enlarging. My design is to suggest that a careful selection of his works should be undertaken. Seeing that such is the case, I think it would be doing a signal service to the public, if some judicious hand would take the trouble carefully to collect all those pieces which are unexceptionable, to have them bound up as Byron's works. It must be allowed by every impartial reader, that there are not a few which are wholly unpolluted by the vicious principles, which characterise the greater part of his later productions. And if these could be ob-

tained without incurring the danger of having any of the objectionable ones, they would be possessed by many persons, who now, from principle, carefully shun them. Many pious people whom I know, are delighted with some detached pieces of Lord Byron's, who yet are obliged to reject his "works." They cannot trust them in the hands of their children; and I feel persuaded, that such an attempt, as I have hinted at, would be liberally encouraged. I remain,

Your's, &c. &c.

Z. Z.

QUERY ON IMPUTED RIGHTEOUSNESS.

SOME might think it strange, if a man who firmly holds the doctrines of sovereign grace, and particularly that of justification by faith without the deeds of the law, should ask whether it be scriptural to say that Christ's righteousness, meaning his active and passive obedience, is imputed to those who believe? This question, however, a reader and admirer of your pages begs leave to propose; and he would be much gratified if some one of your correspondents, who has impartially examined the subject, would clearly and distinctly discuss it. He understands that Dr. Dwight, in his system of theology, sets the imputation of Christ's righteousness aside, at least in the sense in which it is generally maintained; but owing to circumstances which need not be specified, he has had it in his power to read but a small part of that estimable work. To the holy Scriptures, however, he has paid considerable attention. One re-

sult is, that he feels somewhat doubtful, as to the accuracy of the sentiment commonly maintained by Calvinists respecting imputation. Not that he suspects them of very dangerous error, or is inclined to differ from them in regard to the main substance of their doctrine; for it is unquestionable, that righteousness is imputed to the believer, irrespective of any works or merits of his own. But the inquiry is—Does the imputation of righteousness, according to the proper interpretation of scripture language, mean any thing more than the accounting and accepting of a person as righteous, in consideration of the obedience and sufferings of Christ, by which the claims of divine justice are completely satisfied? Compare Rom. iii. 21, 22; iv. 6; x. 3—6; Phil. iii. 9. In these and other corresponding passages, the Apostle speaks of the righteousness of God, or of faith, but does not use the terms, "righteousness of Christ." Now what is the exact signification of his phraseology? Is there sufficient evidence, in the texts referred to, or in other parts of Scripture, that Christ's righteousness is literally imputed to believers? Or is the doctrine of the Gospel simply this, that those who believe are graciously accounted righteous, on the ground of what the Redeemer has performed and suffered? If you think these inquiries worthy of attention, or calculated to elicit profitable discussion, will you have the goodness to give them a place in your valuable miscellany. By so doing, you will much oblige

A LOVER OF TRUTH.

POETRY.

AN EVENING THOUGHT BY THE OCEAN.

THE sun had set; and in a musing mood
Upon the ocean-cliff I stood alone;
The fitful gust now swept the restless
flood,
Cresting its waves with foam: and now
with moan
Hollow, yet pleasing, sunk its stormy
tone,
And died away amongst the rocky caves,
Which for unnumber'd centuries ago
Had mocked the tumult of the winds
and waves,
And still defy, unmoy'd, the tempest
when it raves.

With voice of thunder on the rock below,
Breaking in foam, the tide was rolling
in;
And the wild sea-fowl on its craggy brow
Sought their lone cryes with discordant
din:
While brightly bursting from her watry
shrine,
The moon, full-orbed, on the dark bil-
lows sat;
So on the dusky brow of Indian king,
Circled with splendour, sits the coronet
Of earthly majesty and regal state.

Hail to thy rising, moon! hail to thy
light,
So brightly dancing on the ocean spray;
The shadowy wing of raven-plumag'd
night,
Gilt by thy beams, is bearing far away,
No more to hover on thy seeming day,
Illumining the eastern hemisphere!
Hail to thy broad disk rising o'er the
sea!
Thou softened image of thy bright com-
peer,
Who 'neath the western wave pursues
his swift career.

Perchance 'twas thus (thy circled orb
complete)
That first on twilight's shade thy lustre
beamed;
When the first sun that shone on earth
had set,
Perchance 'twas thus thy new-born
glory stream'd;
And still thou'rt undiminished and un-
dimmed;
And still thou'rt shed thy light from age
to age,
Now a wide-flaming beacon thou hast
seem'd,
Now a pale crescent in alternate stage,
But still unwearied on thy pilgrimage.
CONG. MAG. No. 81.

Yet, thou fair orb, who'rt seen ephemeral
man
In thousand generations fade away,
Thou who hast stretched to so long a
span,
Thou also wane'st to a sure decay;
For Time is winging swiftly on his way,
His epicycle of a moment's space,
That less than moment of eternity;
And soon his dwindling orbit he will
trace,
And thou wilt once again return to no-
thingness.

And not thou only, but each glittering
star
Which now engems the diadem of
night
Shall perish also; and each radiant car
Shall shake upon its beamy axis bright,
Wheeling in clashing and chaotic
flight,
From its marked orbit and accustomed
sphere.
And as the autumn gale, with stormy
might,
Strews the sear foliage of the waning
year,
So shall the lights of heaven dissolve and
disappear.

Still it is ONLY these which shall decay,
The baser strata of the realms of space:
For far above thy glittering array,
Far brighter orbshad their UNSETTING
rays.
There is light's central focus—there its
face
Would mock the splendour of our mid-
day sun;
O'erpowering his bright beams, his
dazzling rays
Would seem but darkness in comparison
With those which radiate from the eter-
nal throne.

But stay, my muse, thy vision cannot
bear
The splendour of the empyrean sky;
And earthly pinions cannot waft thee
there,
The dread abechinal of heaven's ma-
jesty.
Fetter'd to earth! how canst thou hope
to fly
To where the angelic hosts unceasing
hymn
Their psalms, in triumphal symphony,
With heaven-tuned harp; where even
the seraphim
Dispread their plumes to veil their vision
dim.
3 P

But where CAN feeble reason bend her eye,
And not feel awed before the Eternal Name?

Whether she contemplate immensity,
Or but one atom of this earthly frame;
For in the MOTES which eddies in the beam

Of noon-tide sun, Creative Energy
Could form a scene in every point the same

With this wide universe; and which
should vie

With this in order and variety.

As many stars should gild that mimic sphere,
As many systems on its surface spread,
As many planets in their orbits veer,
Circling one central light, one ruling head.

While, 'mongst those microcosmic hosts disspread,
Should roll a globe, the miniature of ours,

In all its vast variety arrayed,
Its mountains, valleys, oceans, clouds and showers,
Its deserts, forests, verdure, shrubs, and flowers.

And every tribe of living things should stock

That LESS than millionth of a particle,
From the plumed eagle on his mimic rock,
To the least insect fluttering in the gale.

And myriads too of MEN that speck should fill,

Our very counterparts in form and face:
And still their stature imperceptible
Should be colossal to th' insectile race
Which on that earth should have their dwelling-place.

And yet that scene, with stars innume-
rous, bright,

And with its planetary system too,
ALL might be shadowed by the glow-
worm's light:

Quenched by one globule of the morn-
ing dew.

And that fair world, framed in propo-
rtion true,

An *animakule* could bear away,
And of its weight insensible. O Thou,
Whose potent mandate formed immen-
sity,

As GREAT IN LITTLENES is seen thy
sway!

H. R.

FAME.

Oh, what is the idol of earth's mighty
dead—

The false, gilded shrine, where the hero
hath bled—

And the bard hath watched wearily all
the lone night,

Till the beam of the morning-star rose
on his sight?

Can she give us new life when the spirit
hath fled?

Shall her trumpet-blast sound on the ear
of the dead?

Can a ray of her glory illumine the tomb,
Or lighten the pale brow that rests in its
gloom?

Shall the turf press more lightly that
covers the dead?

Or the hard earth be softer that pillows
his head?

Shall the wild flower flourish more fresh
on his grave?

Or the down of the thistle more merrily
wave?

—'Tis the summer sun seen on the gleam-
ing billow,

'Tis more light than the light dream that
flits round thy pillow,

'Tis the meteor of night that so tran-
sciently flieth,

'Tis the thought that remains not—but
is—and it dieth.

'Tis a shadow—'twill vanish whene'er we
would clasp it,

'Tis a bubble—'tis nothing—it bursts if
we grasp it,

'Tis a rainbow—'tis bright—but it fadeth
in air,

'Tis the hope of the fool, and shall end
in despair.

J. J. W. B.

"FROM THE WOODS OF SABEA."

"He causeth it to come, whether for cor-
rection, or for his land, or for mercy."
—Job xxxvii. 13.

FROM the woods of Sabea, the gale of the
south,

Shakes the spice-breathing incense, and
gladdens the grove;

'Tis Jehovah of Hosts—the breath of his
mouth—

That speaks to his creatures in accents
of love.

Now it opens the blossom, enamels the
spring,

It curls the blue wave, and breathes
health through the sky,

'Tis the peace-breathing whisper of hea-
ven's high King,

'Tis the sunshine of mercy that beams
from his eye.

But when the fierce Simoom the desert
has past—

And the purple streak'd poison flames
broad thro' the air,

When it sweeps with the falchion of
death on the blast,

Or smites, like the lightning, with blue-
venom'd glare.

'Tis the same—the Almighty—the breath
of his ire

Has kindled in vengeance the pestilent
flame;

Lo, Jehovah—he comes in the whirlwind
and fire,

To blast in his wrath all who mock at
his name.

J. J. W. B.

REVIEW OF BOOKS.

Sacred Dissertations, on what is commonly called the Apostles' Creed. By Herman Witsius, D.D. Translated from the Latin, with Notes, by the Rev. Donald Fraser. 8vo. 2 vols. 1l. 2s.—Glasgow: Chalmers and Collins. 1823.

It is quite unnecessary for us to launch out in the praises of Herman Witsius;—as an eminent and sound divine, an accomplished scholar, and an exemplary Christian, his fame is established beyond the reach of censure, or the aid of eulogy. He was born February 12, 1636, at Enchuysen, in West Friesland, of respectable and pious parents. His education was carefully conducted, and at an early age he made great advances in the various branches of a liberal academical institution. Peter Gerard, his maternal uncle, “a learned and devout man,” paid the greatest attention to his improvement, and such was the rapidity of Herman’s progress, that previous to the completion of his fifteenth year, he was master of Latin, Greek, and Hebrew, with a competent knowledge of the various branches of philosophy and ethics. The pious conversation of his uncle, and the intimate familiarity with the Scriptures in their original dialects possessed by that excellent man, were of incalculable advantage to the student, and their happy result drew from Dr. Marck, his biographer, an animated expression of admiration—“O rare felicity of Witsius, and nobly improved! Were similar preparations to be made in the present age, many would enter the university far better instructed than they now are, when they leave it to engage in the various pursuits of life.” In 1651, he

matriculated at Utrecht, and in 1654 studied divinity at Groningen; in 1656, he was licensed to preach, and in the following year accepted a call to the pastoral office. After several translations, he settled at Leewarden, in 1667, but in 1675, accepted the professorship of divinity in the university of Franeker. Four years after this, he was invited to succeed Altingius in the theological and philosophical chairs at Groningen, and though he declined acceptance, in 1680 he removed to Utrecht, where he spent more than eighteen years of his active and exemplary life. He had previously directed the studies of the young prince and princess of Nassau, and in 1685 visited England as chaplain to the Dutch embassy. After a residence of four months, “he expressed, on his return, a sincere regard for the English divines, both conformists and dissenters, and acknowledged that he had found their company at once agreeable and highly instructive.” An emphatic proof of the high estimation in which he was held by British theologians, is to be found in the fact, that in the keen disputes in the Neonomian and Antinomian questions, he was referred to as an impartial umpire, and published, in consequence, his “*Conciliatory Animadversions*,” a book of substantial excellence. In 1698, he succeeded Spanheim in the divinity chair at Leyden; a step which he took with some reluctance, in obedience to the expressed wish of William of “immortal memory,” who urged the expediency of cessation from the double labour of sermons and prelections, and an entire application to academical duties. He became soon after regent of the college, and retained the office till Febru-

ary, 1707, when his bodily infirmities induced him to resign his offices.

He married, in 1660, an estimable woman, who died twenty-four years after, leaving three daughters.

Witsius died the death of the righteous, on the 22nd of October, 1708, in the 73rd year of his age, and the 52nd of his ministry.

We cannot profess an intimate acquaintance with the works, at large, of this excellent man. To have published six disquisitory quartos, suggests an *a priori* suspicion that his talents were those of a ready and well-furnished writer, rather than of an intense and original thinker; and as far as our knowledge extends, it sustains this view of his literary and intellectual character. We do not mean, for a moment, to insinuate that he was superficial; on the contrary, he appears to us generally comprehensive, and occasionally profound; but on the whole, he seems to take rank—high rank—among the learned and eloquent, while he occupies an inferior level when compared with the men of primary power and genius. His great work is, after all, the *Economia Federum*, and it is sufficient to immortalize his name. Objections may be raised to particular portions, but it may still be justly affirmed of this, and the other remains of this justly celebrated man, “that they will never cease to be admired for the classical elegance with which they are written, the profound and varied erudition they discover, and the spirit of ardent and evangelical piety which they uniformly breathe.”

The translation before us is a valuable accession to English theological literature, and with those who duly estimate the worth of such publications when fairly executed, will be accounted a most acceptable addition to their stores of systematic divinity. Not that

these Dissertations are to be taken as a complete *Corpus Theologicæ*. They are, to a considerable extent, supplementary to the *magnum opus* on the covenants, though they are at the same time, an entirely independent series, and may be profitably used without any reference to the other. The title suggests the form. The distinct *credenda* of the Creed commonly called “The Apostles,” are put forward as so many propositions, each of which becomes the subject of a separate comment. These essays are written in a way which is popular without being superficial, and instructive without touching on points unprofitably abstruse. But the author shall give his own explanation of his design.

“I shall not trespass on your patience, Candid Reader, by a tedious preamble, but will show you, in a few words, the design and scope of the following work. It seems proper to apprise you, first of all, that it is not intended for the learned, or for such as have been long engaged in sacred studies, but only for learners, and my own Pupils, whom I wished to furnish with a light to direct them to the proper improvement of our holy religion. It appeared to me extremely undesirable, that those with whose education for the sacred office we are intrusted, should at length ascend the pulpit to entertain the Christian people with frigid, though perhaps sublime, discourses, or with unprofitable, though sufficiently warm, discussions; neglecting, in the mean time, to inspire their minds with any relish for heavenly objects, with any desire for divine consolations, with any love for genuine piety. I daily urged them to consider that Religion is not seated in the tongue, but in the mind; that it consists not in words, but in deeds; not in the subtlety of speculations, but in purity of heart; not in the affectation of new discourses, but in the prosecution of a new life. They were frequently reminded, that he alone is a true theologian, who adds the practical to the theoretical part of religion,—who combines exhortation to duty with the elucidation of doctrine. They were told, also, that this is not to be done merely in a superficial, formal, and customary manner, at the conclusion of a sermon; but that the whole discourse should be so framed, that the soul, fixed in earnest and adoring contemplation of astonishing truths, may feel itself inflamed with a

heavenly zeal to regulate the life in a manner becoming the knowledge and the faith of those glorious realities. I inculcated, further, that the minds of the hearers must be so instructed, that they may attempt a careful examination of themselves, and be able to ascertain by infallible marks, whether they have a personal interest in the promises of the Gospel:—and that this must be so strongly and pathetically urged, that the most secure may be roused from their fatal lethargy, and every hearer induced to enquire, with eager solicitude, into the state of his own soul. I added that there is not a single article of our Religion which is not mightily adapted to accomplish this purpose, and proceeded to confirm the truth of this remark by several examples. Some of my students then began most earnestly to request me to favour them with my thoughts in writing; and such is the origin of these *Dissertations*.”

A work undertaken with such motives, and completed under the influence of such views, could not fail, if composed with adequate ability, to prove highly useful, and we trust that the extensive circulation of this well-executed version will repay the translator for the labour it must have cost him. He has done his task in a workmanlike manner. The rendering has every internal evidence of fidelity, and the large apparatus of judicious notes which he has subjoined by way of appendix, is a valuable addition to the original work. Mr. Fraser is an annotator much to our mind, sensible, liberal, and well-informed, he supplies much important correction and illustration, and refers, with sound discrimination, to other authorities. We wish that sufficient encouragement were held out to induce Mr. F. to re-translate the “*Economy of the Covenants*,”* we should then possess excellent vernacular transcripts of the three most important works of Witsius;—the *Animadversiones Irenicæ*, the

Æconomia Fœderum, and the work now before us.

Having thus given a general view of the character of the original and translation of these volumes, we shall proceed to supply more specific illustration, by citing two or three passages as specimens of the whole. Our first shall be from the 20th Dissertation, “On Christ’s Ascension into Heaven.”

“All his faithful subjects cannot fail to take a lively interest in so splendid an inauguration, and so magnificent a triumph, of their King. What can possibly be more delightful to them, than to see their Lord, who was so lately covered with so many swelling waves of unparalleled trouble and sorrow, and almost overwhelmed in the very abysses of hell, now shining in the fresh splendor of a spiritual body, exalted far above the stormy clouds and dreadful thunders, nay, above the sun himself and the loftiest of the stars,—made higher than all heavens, and taking possession of the throne as the Father’s equal, amidst the congratulations of angels, and of the spirits of just men made perfect! That was a joyful day to Israel, in which the ark of the Lord was brought to the city of David, and into the Tabernacle that he had prepared for it:—when it belonged to the Levites, to carry it on their shoulders;—to the Princes, their associates, to accompany it with instruments of music, psalteries, harps, and cymbals;—to all the Israelites, to attend it with shouting, and with the sound of the cornet and of trumpets;—to king David himself, clothed with a robe of fine linen, to leap and dance in public;—and when the lips of all were dissolved in the most joyful songs. ‘We have seen thy goings, O God, even the goings of my God, my King, in the sanctuary. The singers went before; the players on instruments followed after; among them were the damsels, playing with timbrels. Bless ye God in the congregations, even the Lord, from the fountain of Israel.’ Yet what was the translation of the ark into the city of David, but a very faint shadow of Christ’s ascension into heaven! And if that solemnity so wonderfully moved the Israelites, into what joy and exultation ought we to break forth, whilst we do not eagerly survey the shadow, but behold the substance itself, as if present before our eyes! ‘God is gone up with a shout; Jehovah with the sound of a trumpet. Sing praises to God, sing praises: sing praises to our King, sing praises. For God is the King of all the

* The current version is said to be very indifferently executed; we cannot speak to this point of our own knowledge, for we have never examined it, nor compared it with the original.

earth; sing ye praises with understanding.' On the day when Solomon was anointed King over Israel, so extatic was the joy of the people, so vehement were their acclamations, so loud the noise of the pipes, 'that the earth rent with the sound of them.' But how much more joyful to us that splendid day, on which Solomon's Antitype and Lord, solemnly took possession of the kingdom! Then was it for angels, then was it for all the pious inhabitants of heaven and earth, to clap their hands together, and to sing together with one voice. 'The Lord reigneth, let the earth rejoice; let the multitudes of the isles be glad. The Lord reigneth, let the people tremble; he sitteth between the cherubims, let the earth be moved. The Lord is great in Zion; and he is high above all people.' These sacred odes, adapted to that occasion, were dictated long before to the Church, by the spirit of prophecy. And truly that man has no love to Jesus our King, to whom it is not a pleasure, to celebrate his glorious triumph in joyful songs.

"For us, even for us, the ascension of Christ is expedient. As for us he was born, for us he lived, for us he suffered, for us he died; so for us, also, he rose again, and for us he ascended to heaven. The following, in particular, are the purposes for which he ascended. 1st. That he might pray for us, pleading that the whole virtue and worth of his satisfaction may be imputed to us. Heaven sometimes appears to be at so vast a distance from us, and the voice of our prayers so feeble, that we can scarcely dare to hope that it will pierce through the intervening clouds, and reach the ears of the Supreme Being. But how great a comfort is it, that we have an Advocate in heaven, at once thoroughly acquainted with our concerns, and industriously attentive to them; who, being near to God, and being his intimate Friend and Confederate, pleads our cause without intermission; and who, as he is always heard, will certainly obtain for us whatever he pleaseth. 2dly. That he might prepare a place for us. It was already prepared of old in the immutable and eternal decree of God. It was reared and furnished from the foundation of the world. It was acquired for us by the merit of our Lord's sufferings, death, and descent into hell. It only remained that he should go to possess and inhabit it in our name and place. As our 'forerunner, he hath entered into that within the veil,' and we are made to 'sit together in heavenly places in Christ Jesus.' 3dly. That He might thence shed down upon us his gifts, more precious than gold. . . . 4thly. That when he shall at last return from heaven,

he may receive us to the place where himself now is. O how blessed will that day be, in which our soul, emancipated from the prison of this vile body, shall be gently conveyed by angels above the moon, the sun, and all the stars, into the magnificent palace of the greatest of Kings, to the possession of heavenly joys."

It is not often that Witsius condescends to humour; on one occasion, however, he waxes wondrous witty, and indulges himself in gay but decorous irritation at the delirium of the egregious philosophers, who invest the moon with the honours and privileges of an inhabited planet.

"I know not," he observes, with gentle sarcasm, "whether the very learned men derive these notions from the Commentaries of *Lucian*, or from the report of that man of strict honour and veracity who, not long ago, flying on the wings of a goose, took an accurate survey of those upper regions, which have been hitherto unknown to other mortals that are sustained by the fruits of this earth. I cannot help recollecting on this occasion, what I long ago read on this subject in *Lucian*; and for the sake of my pupils, I will here repeat the substance of it in a few words. His story is as follows. After he himself, with his companions, had been carried through the air by a mighty whirlwind during seven days and an equal number of nights, he arrived in his ship on the eighth day at a certain great country in the midst of the air,—an island which, having the form of a globe, glittered with a profusion of light. They found it both inhabited and cultivated. But that they might not wander hither and thither, ignorant alike of the men and the places, and not knowing under what part of heaven or into what region of the world they were thrown; it fortunately happened, that certain *Horse-vultures*, that is, men who rode on vultures instead of horses, and who were some of the king's principal servants, conducted the extraordinary strangers to the palace. The king, having learned from their appearance and dress that they were *Grecians*, politely informs them that his name is *Endymion*, and also that the region into which they were conveyed, after having traversed so vast spaces of air, is called by the Greeks ΣΕΛΗΝΗ (the Latins call it *LUNA*) the *MOON*. He told them that he was engaged in an arduous and dreadful war with the king of the Sun, (for that part of the world is no less fully peopled than the Moon) and added many other stories of the same

kind, which it would be improper now to rehearse.

"The learned men, however, may choose rather, perhaps, to acknowledge themselves indebted to *Kepler*, the celebrated astronomer, who relates, that he saw through an optical tube, on the spotted face of the moon, lofty mountains, great valleys, a vast number of deep ditches, also extensive forests, seas, and many other things closely resembling what is found in the earth which we inhabit. He alleges, too, that the moon is inhabited, and that its inhabitants are shortlived, but of a stupendous size, fifteen times larger than the men of the earth, equal to whales; and that they build towns in situations exposed to the warm beams of the sun. Lest doubts of the truth of this account should remain, *Kepler* conjectures that he saw the workmen employed in their labours."

This heavy piece of jocoseness is a genuine specimen of Dutch *persiflage*, very clumsy, and completely beside the mark. Nor is the subsequent reasoning of a more effective cast; it is miserably weak, and scarcely deserves the sensible note appended to it by Mr. Fraser.

The following citation affords an example of admirable sentiment, excellent composition, and good translation:—

"Ever since I entered on academical employments, I have considered it as a principal part of the business assigned me, to exert my best endeavours, with purity, perspicuity, accuracy, moderation, and gravity, to inculcate the sacred truth of the Gospel on the students committed to my care, and to refer it, in its whole extent, to the practice of undisssembled piety.

"As there is nothing more excellent, nothing more deserving of diligent study, and nothing which it is more profitable or pleasant to know, than that divine doctrine; so it is a subject, which, above all others, requires to be treated with pure and holy dispositions. The man who does not bring to it a candid, peaceable, and tranquil temper, and a mind assiduously devoted to genuine piety, is not merely unworthy to teach, but even incapable of learning to advantage, this heavenly wisdom. Wherever an unhappy zeal for innovation, a love of debate, an acrimonious spirit of wrangling, a frantic spirit of party, an arrogant self-exaltation, joined with contempt of others,—wherever these and the like mischievous tempers prevail, it is difficult to believe that

a pure love of truth dwells in the same breast, whatever fair pretences to it may be assumed. That person, in reality, doth not yet know and discern the truth as it is in Christ Jesus, who knows it, merely to exercise the volubility of his tongue in litigious disputation, or to render it, in any other way, subservient to his own ambition. The Gospel will only unfold its treasures, and fill the mind with a sense of its sacred sweetness, when it irradiates the understanding with the native light of its simplicity, and thus inflames the will and affections with the ardours of a pure love,—when it consumes the noxious tares and destructive weeds of vice,—and when, elevating the whole man above the transitory vanities of this world, and causing his heart to burn with the desire of heaven, it transforms him into the image of the divine purity."

This is a beautiful comment on the temper and character of "*divine philosophy*."

Memoirs of the Life of the late Mrs. Catherine Cappe. Written by Herself. Second Edition. Longman and Co. 1823.

OWING to various accidental circumstances, the name of the late Mrs. Cappe has become extensively known, as a respectable and zealous adherent to anti-trinitarian principles. The volume before us contains her auto-biography, not without a large portion of the defects inseparable, perhaps, from that species of writing. In particular, the episodes in the work, relating to minute domestic occurrences, and to unknown individuals among the biographer's family connexions, are unusually tedious. Mrs. C. has erred in this respect to a degree which we should not have anticipated from the good sense which she must be allowed to have possessed, and which should have preserved her from the vulgar mistake of supposing that persons and things, made interesting to herself by peculiar circumstances, must not be less so to the public at large. We would not, however, be under-

stood to apply these remarks to the publication of the Memoir itself. We allow that the connexions which Mrs. C. formed, the scenes through which she passed, and the unusual events which she witnessed, render all apology unnecessary for giving her life to the public, and we can scarcely hope that this task would have been better executed by any other person, than by herself.

Although we never read the lives or writings of Unitarians, without being conscious how far we are separated from them, and they from us, by the widely different views we respectively entertain on most important subjects; yet we confess that, in the present instance, we have contemplated the "great gulf," which lies between us, with feelings peculiarly painful. Some points in the character of Mrs. C. are so worthy of a puritan of the old school, as to fill us with regret that the resemblance is not complete and uniform. In the course of the work we have sometimes felt ourselves quite at home with her, but more frequently obliged to take our station at an immeasurable distance from her; and, throughout the whole of it, this moral attraction and repulsion have alternately operated upon us with irresistible force. We understand, too, that we are not singular in this respect, but that, as we should indeed have expected, the oscillations even of some Unitarians in the presence of our biographer, are nearly as great as our own.

Mrs. C. was the daughter of the Rev. Jeremiah Harrison, a clergyman of the Church of England. In the maternal line, she was nearly related to the family of Sir Rowland Winn, of Nostel, Yorkshire; her mother being daughter to a younger son of that respectable Whig family. Miss H. was born in 1744, at Long Preston, in

Craven, Yorkshire, the living of which place was then held by her father, together with that of Skipton. Her father was afterwards promoted, through the influence of his wife's connexions with Government, to the living of Catterick, also in Yorkshire, whither the family removed, while Miss H. was yet a child. Here Mr. H. died, in 1763, and was succeeded in his living by the Rev. Theophilus Lindsay, whose name and history are doubtless well known to our readers in general. With the new vicar and his lady Miss H. formed the most intimate acquaintance, and was frequently their visitor. She was intrusted with the growing scruples of Mr. L. on doctrinal subjects, witnessed their progress, and was present at the catastrophe to which they led, many particulars of which she was better able to relate than any other person. When Mr. L. resigned his living, from his attachment to anti-trinitarianism, and left Catterick, she accompanied him to Wakefield, on his way to the metropolis. It is unnecessary to add, that she travelled with him yet farther in his departure from orthodox principles, in which, as well as in friendly intercourse, she continued closely united to him to the end of his life.

Mrs. C., however, dates her secession from trinitarian doctrine from an earlier period than her acquaintance with Mr. L. Of her first aberrations she gives the following account.

"When my brother was eight years old, he was sent to a public school at Scorton, of which my father was one of the governors. There were many children there whose parents were members of the Kirk of Scotland, one of whom, who came from Dumfries, happened to be my brother's bed-fellow. I charge you," said my father to him, "if ever you hear any of your companions laugh at little Wilson, for not saying the same prayers, or repeating the same catechism which you have been taught, that

you do not join with them; Presbyterians, if they are virtuous and pious, ought to be as much esteemed as if they were church people.' I knew not what the term meant, but I set it down in my mind, that Presbyterians were not to be dispised for being such; and afterwards, when I became able to generalize my ideas, I thence derived an important lesson of candour, respecting those who might differ from myself in religious opinions. This circumstance, together with the following conversation, which I happened to hear between my father and some other person, whom I do not recollect, when I was about eleven or twelve years of age, entirely settled my creed for many years, in respect of two material articles. 'There can be no doubt,' said my father, 'that our Saviour Christ, was that great personage who existed with God before all ages, by whom he made the worlds, and who repeatedly appeared to Abraham, Isaac, and Jacob.' I instantly and eagerly imbibed this sentiment; this, I thought, is the very truth, I will trouble myself no more about understanding the meaning of a Trinity in Unity, (about which my mind had really been perplexed,) and from that moment, without knowing the meaning of the word, I became what is called an high Arian."—pp. 31, 32.

In truth, we must say, that we never read a less satisfactory account of an important change of sentiment. The instantaneous and eager manner of it, so totally devoid of reasoning and reflection, is little congenial with our cool and critical temperament. The deference to authority, upon which Miss H. appears to have proceeded, is what we can by no means approve, although that authority was parental. Neither was the statement of her father, we conceive, so decidedly Arian, as to justify Miss H., without further explanation, in founding that system upon it. We see nothing in it but what is perfectly consistent with Trinitarianism. We should not be justified in laying this stress upon the passage before us, had it related to a transient and isolated occurrence in the life of our authoress, but this is not the case. She evidently considered it as an event from which the germ

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of all her subsequent antitrinitarian principles originated, and she referred to it, in this light, at a late period of her history. See p. 401. Of the system to which Miss H. was thus converted we say nothing, although it has been pronounced more irrational than even the trinitarian scheme, by no less qualified a judge than Dr. Priestley; but how the exceptionable character of the conversion itself can have escaped the notice and censure of eagle-eyed Unitarians, is to us most unaccountable.

The volume before us contains short notices of Archdeacon Blackburne, author of the Confessional, Mr. Wyvill, and other clergymen, whose principles were nearly allied to those of Mr. Lindsey, but who lived and died in the church from which he felt it his duty to separate. Mrs. C. does not steer quite clear of the strange inconsistency of Unitarians, in lauding, with strains of almost equal eloquence, the virtuous anti-trinitarianism which continues in the Establishment, and that which finds it necessary to secede from it. Perhaps, indeed, Unitarians may not be the only persons who are so unguarded in this particular as to create much confusion of ideas in the world, but we may have been led to notice it the more in them, because their peculiar tenets, and the language of the Liturgy and Articles of the Establishment, are so flatly at variance. We know not, however, but that the same critical processes which neutralize many an apparently stubborn text of Scripture, may find Unitarianism in the solemn invocation, "O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us, miserable sinners." Seeing, however, as we do, the great importance which attaches itself to consistency in these matters, the following passage, relating to the time of the clerical ap-

plication to Parliament for relief in the matter of subscription, has struck us as somewhat remarkable:—

“Of this resolution (Mr. L.’s to leave the Establishment) I had heard frequent distant intimations; but I was not fully apprized that the determination was irrevocable, until Mr. Lindsey one morning brought into the room a letter he had just received from the Rev. Mr. Wyvill, (then rector of Black Notley in Essex, and since so generally known for his zealous and patriotic exertions, in favour of a Reform in Parliament, and for his labours in the cause of general toleration,) from which he read a passage to this effect:—‘If we should not obtain redress on the subject of our petition, there is with me but one alternative,—I must relieve myself.’—‘That,’ said Mr. L. as he laid down the letter, and walked backward and forward across the room with a saddened countenance, ‘that is what I must be compelled to do likewise’”—pp. 149, 150.

The redress was not obtained, yet these two divines lived many years afterwards, retaining the same doctrinal views, the one of them in the Establishment, the other out of it. In this particular, however, we honour Mrs. C. for imitating her friend. Her reasoning on this subject, considered in the abstract, is one of the points on which we are perfectly at home with her; in our application of it we should, of course, differ widely from her.

“The questions with me,” she says, “were simply these:—Are principles and sentiments as unequivocally expressed by actions as by words? Does not a regular attendance upon the worship of the Established Church, amount to an implied approbation of the principles on which it is founded? Is her liturgy, however pious, simple, and excellent, in other respects founded upon erroneous principles? How then can I continue habitually to be one of her members?—Should I dread to practise so much mental reservation in respect of an earthly potentate, who has nothing beyond the extinction of this mortal life in his power, and who might not discover the deception; and should I have nothing to fear from his displeasure, in whose hands are all hearts and all power; at whose footstool, ‘Angels the host of heaven, thrones, principalities, and powers, do homage, without whose favour we are every moment in jeopardy;

who alone can prolong our days in joy or in sorrow, and make us capable, if he pleaseth, of immortal happiness, or liable, if he commands it, to everlasting destruction?”—pp. 402, 403.

We have long considered this as the true principle upon which every man is bound to decide what religious profession he shall make, and in what community he shall spend his days. Principles and sentiments are expressed as loudly, and even more so, by actions, than by words. The life of the man, who, for any earthly consideration consents habitually to countenance principles or practices which are really not his own, is a continual falsehood, offensive to God, and injurious to men, especially to the person’s own dearest connexions. Our days must be spent once for all, and pitiful and awful it is thus to spend them. “Buy the truth, and sell it not.”

In 1788, at the mature age of forty-four, our biographer entered into the married state with the Rev. Newcome Cappe, minister of the Unitarian congregation in York, where she had previously resided for several years. The various steps which led to this event, and the incidents connected with it, are related with all the simplicity and gravity which might be expected in a *friend* of another religious denomination. One of the most obvious and remarkable effects of this union, was the publication of various works by Mr. C., to whom she became an industrious amanuensis, in the state of debility to which he had been reduced by affliction. The general tendency of these works we cannot, of course, contemplate with satisfaction, but their execution, so far as we are acquainted with them, we have reason to think respectable. The share of public attention which they excited, seems not to have equalled the expectations of Mrs. C., who speaks on the subject with some degree of despondency. “One

singular thing," she says, "has happened to them; they have upon the whole been quite as well received by a few liberal and learned clergymen of the Establishment, if not better than by professed Unitarian dissenters." She comforts herself, however, with the thought that they are reserved for a wiser age; a consideration which has upheld the mind of many a disconsolate author. We are not able fully to account for the inferior degree of favour with which these publications have been received, especially among Unitarians; but we suspect that they are slightly interspersed with some old principles, which have become unfashionable, by reason of the rapid progress of that people in a course of new discoveries. For instance, in the "Discourses on the Providence and Government of God," the divine superintendency over all beings and events, however minute, is asserted in a manner which would satisfy such admirers of Charnock and Flavel as ourselves. Mrs. C. entered so fully into the views of her husband upon this subject, that we understand she scarcely escapes the charge of enthusiasm from many of her more immediate connexions. And no wonder, when we find, even in her memoir, such passages and illustrations as the following:—

"In the summer of the year 1806, I met with a very singular accident. Dining at a gentleman's house in Wakefield, I swallowed a piece of a gristle of a breast of veal, which stuck in the throat, so as entirely to compress the windpipe, and to prevent the possibility of breathing. The extreme danger of my situation was instantly perceived, and the cause discovered. It happened that Dr. Hird, of Leeds, had accidentally called upon the family, and been prevailed upon to stay dinner; and the thought struck him, whilst all the rest of the company were running for assistance in various directions, to dash a quantity of cold water into my mouth, which producing a sudden contraction, gave instant relief, by dislodging the gristle. Dr. Hird,

therefore, was the agent under Providence, to whom I was indebted for the preservation of my life. The sensation was exceedingly distressing, being I doubt not precisely that which is experienced by strangulation. I was fully conscious of my situation, and rejoiced in the presence of Dr. Hird, knowing that it would be a great consolation to my three daughters (none of whom were present) and to some other kind friends, to learn afterwards, that every thing had been done, of which the circumstance would admit.

"It was a maxim of my late husband's, to inquire of every passing event, what it had to depose concerning the providence and government of God. On an occasion like this, I could not be unmindful of the salutary advice; and it was obvious to remark, that had the accident happened the day before, or the day after, both of which I spent in the country, my death had been inevitable; likewise that it must have been equally fatal, occurring when and where it did, had not Dr. Hird that day called upon the family, and been prevailed on to stay dinner, and also had he not possessed the presence of mind to apply the only possible remedy. Now, when a train of circumstances so exceedingly minute, apparently independent of each other, yet operating as distinct causes, are every one of them essential to the production of a given effect, must we not conclude that not one of them happened by chance? And am I not warranted in the firm belief, that it was the intention of a gracious Providence by these means at that time to preserve my life. So literally true, then, is the assertion of our Lord, that 'Not a sparrow falleth to the ground, without our heavenly Father.'

"But it may be asked, could not life have been preserved in a much shorter way, by simply preventing the accident? I answer undoubtedly; but let it be remembered, that the mercy would then have been wholly unperceived, and consequently, that not one of the salutary convictions would have been felt; which similar dangers and similar deliverances are intended to produce. Do they not teach us, in language not to be mistaken, that we and our affairs are at all times in the hands of God,—that circumstances apparently the most trivial, and arrangements the most minute, may be, and often are employed, as his agents, to take away life, or to restore it, even at the very moment when it is about to expire."—pp. 359—461.

The objectors to these views will be found, not among our religious connexions, but those of Mrs. C. herself. In fact, this

turns out to be really the case. Such representations of a particular Providence occur frequently in the volume before us, and have surprised us, not by their novelty to ourselves, but by the strange medley which they occasion, when considered in connexion with other sentiments which we find in this work. Of this we leave our readers to judge from another quotation, which is the last we shall make. It is also part of the last paragraph of the memoir composed by Mrs. C. herself, and it would be as vain, as we hope it is unnecessary, for us to attempt to express the feelings of pain and regret with which we have contemplated it.

“On the score of merit indeed, whatever may have been our conduct, we can have no claim to reward; for what have we that we have not received? Our talents, whatever they may have been,—our opportunities, were they of our own creating? even the disposition to use them wisely, sprung it out of the dust? But it may be alleged, and truly, that whatever may have been our little comparative attainments, and however correct may have been our general conduct, yet, that the truly humble and ingenuous mind must be deeply conscious of much imperfection, of many infirmities—probably of much mis-spent time, and perhaps, of some actual transgressions, and may therefore forebode some degree of suffering, to wipe away these stains. But although these apprehensions may be well founded, since ‘all have sinned and come short of the glory of God,’ yet what has the heart that is wholly devoted to him to dread? Know we not assuredly, that we cannot go where infinite wisdom and goodness shines (shine) not around? Whatever may await us in that unknown scene, it must be merciful and kind, forming an essential part of a great plan of infinite benevolence which will issue in higher and still higher attainments in holiness, virtue, and happiness, as we advance from glory to glory, through the endless ages of eternity. Amen! Alleluia!”—pp. 447, 448.

Such is the lamentable conclusion of the whole matter! We trust that we have contemplated it with unspeakable thankfulness to God for our hope in Christ, “in whom we have redemption

through his blood, even the forgiveness of sins” Unitarians, we suppose, will forbid us to regard the “forebodings” and “well-founded apprehensions” of Mrs. C., in prospect of eternity, as a concession to the claims of divine justice; or the “degree of suffering” by which she hoped “to wipe away her stains,” as showing the need of some expedient to satisfy those claims. For our part, however, we can attach no intelligible meaning to her expressions in which such views are not involved. Probably they can also explain to us how a confidence in a “heart that is *wholly* devoted to God,” can consist with the “truly humble and ingenuous mind, deeply conscious of much imperfection, of many infirmities—probably of much mis-spent time, and perhaps of some actual transgressions.” Such flagrant incongruities, both of ideas and expression, certainly present no little temptation to levity, but the occasion on which they are uttered, forbids us to indulge it. We may also observe, that, when Mrs. C. is expressing her final hopes, although we could not expect from her any distinct reference to the mediation of Christ, as the ground of her trust; yet since that worthy name is generally used, as matter of course, to give a kind of Christian close to sermons, prayers, confessions of faith, &c. we regret exceedingly that it finds no place in this concluding statement of her fears and expectations. She acknowledges, indeed, in the words of Scripture, that “all have sinned and come short of the glory of God,” but how different was her refuge as a sinner, from that of the Apostle, when he penned this humiliating confession. Mrs. C. turns, for comfort and support, to a “heart wholly devoted to God,” to a “degree of” future “suffering,” and to indefinite views of “infinite benevolence;”

whilst the Apostle immediately proceeds to express the ground of his hope in this language—"Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. iii. 23—26.

Mrs. C. died suddenly, in July, 1821. Besides the part which she took in preparing the various works of Mr. C. for the press, she published a connected history of the Life of Jesus Christ, a Memoir of the Rev. Newcome Cappe, and several smaller works, chiefly relating to charitable institutions.

An Essay on the Objects of Taste.

Glasgow: Chalmers and Collins. 12mo. 5s.

SOME men write books as others take a ride or a walk, for exercise and amusement: this is a very innocent and lawful recreation, for ought we know to the contrary; and so long as no one is obliged to read all that they choose to write, there is little cause to murmur. Moreover it has been observed, that an author's pen, like children's legs, improves by exercise; and if so, we may be content and patient to witness the feebleness and irregularity of the child's incipient efforts, in the hope that ultimately a more firm and graceful step may be attained. Yet, notwithstanding the unquestioned liberty of authors to amuse themselves in any reasonable and innocent exercise of their pen, we, who are critics by profession, feel it necessary sometimes to summon up all our philosophy, and to pray for a good measure of Job's patience, in reading faithfully through the various productions of those ambitious authors, who

will mount a *pegasus* instead of a hackney, and use their pens more than their legs. There is no help either for their propensities or our misfortunes. If they will exercise their pens to give vent to the superfluous vigour of their brains, we must be allowed to vent a little of our spleen, at being compelled to track them through their useless vagaries. We have no intention of applying these observations in all their extent to the volume now before us; but to a mass which we have thrown aside as utterly unfit to engage public attention, and over which, and the time we have spent in perusing them, we are constrained to sigh, whenever the shelf on which they repose meets our sight.

This *Essay on the Objects of Taste*, is a respectable display of the author's reading, and, in some respects, of his reflection; but is by no means commensurate with his professions or worthy of superseding its predecessors. He sets out with stating, that he believes the public mind, though it greatly admires much that has been written on *Taste*, is still unsatisfied. We fear there is little prospect of any alleviation of this feeling from the present work. The author possesses but moderate skill in writing, and still less, in our opinion, in reasoning. His sentences are sometimes as deficient in sense, and as full of truisms, as his pages are barren of printing. Thus his third section consists of 5 lines, and occupies a page—his fourth section of 7 lines, and occupies the next page. Several succeeding sections are not much longer, and really we feel constrained to say, that he has shown, in these instances, as little respect to the development of the principles of his own theory, as to the pockets of those whom he expects to be his readers. At the commencement of his work, he proposes to establish a new Theory of

Taste, analogous to Paley's theory of Morals. His second section, which states the peculiarity of his views, is as follows:

"The theory of a universal law, making usefulness in objects of taste, perceived through the medium of the emotions and affections, to constitute beauty, is in analogy with Paley's Moral Philosophy.

"What has been acknowledged as the grand and fundamental perfection of Paley's Moral Philosophy, but that while he makes utility the test of an action being good, he admits that a variety of associations, or relative emotions and affections, are the causes of our esteeming an action to be good.

"We shall, however, most generally esteem an action to be good, which has the inherent quality of utility, because the greatest number of previous emotions and affections will decide in its favour: and where the will of God is not revealed, this is the only way in which we can determine what is good in conduct.

"God has not seen fit to instruct in what is good or bad, farther than as our moral and religious duties are concerned; but that does not say, that there is nothing else deserving the name; nor still less, that we do not, in common language, assign those qualities to every object within the range of our senses. And in these it appears to me, that which is useful is good, and what is not so is bad. And though the relative emotions and affections of individuals may be such as to vary their perceptions of this usefulness, yet the inherent quality being there, it will be more generally acknowledged than in those things which have not this quality, and consequently more generally thought good or beautiful, and this is the only mode by which we can determine what is good, when God has not spoken."

We must confess ourselves far from being converts to Paley's Theory of Ethics; and this gentleman's attempted application of the same notion to objects of taste has neither satisfied us of the soundness of Paley's Ethics, nor of the accuracy of this author's taste. The objects of taste are as little capable of being reduced to utility as the law of morals. It appears to us, that this author has mistaken one of the accidental qualities of only some objects of taste, and that quality discernible only by

reflection, for that essential and universal attribute which awakens instantaneous pleasure. We have neither leisure nor room to continue our remarks. The work altogether has the impress of a young and unpractised hand. The moral and religious principles, however, which pervade the volume, deserve our approbation, and should the author not feel discouraged from future attempts by his failure in this, we should advise a more rigorous discipline of his intellect, and a subject less profound and subtle.

Sumite materiam — he knows the rest. The second part of his Work, entitled "Illustration of Principles," shows that he can sketch the scenery at the foot of Dumbarton, or on the banks of Clyde, with more skill than he can analyse the principles of a metaphysical theory, though even here his taste is susceptible of improvement: and we may be permitted to inform him that, on this side the Tweed, we are not such accurate calculators of the useful in every object, especially in a *landscape*, as our northern friends appear to be; for though we have viewed closely the scene he describes, it never struck us to calculate its beauty by the gain of the milch-cows, sheep, and horses. But his philosophy is truly à l'Ecossois.

Recollections, Juvenile, Miscellaneous, and Academical. By Edinensi-Glasguensis, A. M. 12mo. 6s.—London, Wealey, 1823.

THIS volume is evidently the production of an accomplished mind, but we cannot say that it appears to us likely to become popular. In truth we think it rather injudiciously compounded, and that the odd mixture of poetry, metaphysics, mathematics, and belles lettres, seasoned with Greek and Latin themes and orations, might much better have been resolved

into its elements, and administered in separate doses. With this objection to the form of the work, however, all opportunity for exhibiting our critical acuteness ceases, since the essays, separately considered, are well written, ably reasoned, and indicative of much converseance with the highest sources of intellectual and academic instruction.

As the miscellaneous nature of this collection entirely puts aside any attempt at analysing its contents, this intimation of its general qualities must suffice. An extract or two will effect more in the way of illustration than a whole budget of criticism. In the course of an acute discussion of "the grand libertarian objection to the system of philosophical necessity," Mr. H.—we beg his pardon—*Edinensis-Glasguensis*, takes occasion to ask the question, "What," after all, "is necessity?" and replies as follows.

"In order to answer this question, let us for a moment imagine that the word *necessity* were expunged from the vocabularies of the contending philosophers. The necessarian might then express his creed in the following manner, in its most extensive relation. There are in the material and moral world certain events. This we know by the experience and by the consciousness of every hour. Every event in the universe of created being must have a cause. This cause, whether seen in its nature and operation by some observer, or hidden (if it were conceivable) from every eye, is a ground of the certainty of some effect, since the very notion of cause involves effect, and they are correlative terms. Now it is true, the necessarian we imagine would not object to grant; that we know nothing of the nature of causes. All we can ascertain is, that, by experience, a certain event is followed invariably, when all circumstances are the same, by another event of a certain kind;—we only know cause and effect as antecedent and consequent; and if we suppose a connecting link, we do but introduce an intermediate antecedent, and we still have only antecedent and consequent. The invariable conjunction, however, of these, is to us a ground of certainty. If we suppose a being endowed with a knowledge of the future in all its

relations; this foreknowing mind will not only be acquainted with the antecedent in any given case, either of material or of mental operation, but also with the consequent, and the consequent will be certainly future,—not that the foreknowledge of the event would cause its futurity, but it would constitute an infallible ground of that futurity, since otherwise it would not be foreknowledge. There would then be a previous state of things, and a subsequent state of things, or an effect foreseen in its adequate cause. Now this is necessity. It differs in nothing from certain futurity; and all that is intended by saying, in the language of the necessarian, that a certain event *must* occur, is that it certainly will occur.

"Necessity, then, is only the natural connection between one event and another, either in the material or moral world. If, for instance, in the former case, a substance possess a given specific gravity, it *must* sink if immersed in a fluid less dense than itself, or, in other words, it *certainly* will sink. So in the moral world, if an individual be supposed, at a given moment, to possess certain dispositions or habits of mind, and to be in certain external circumstances, all that the necessarian means, when he affirms that, these data being given, the individual *must* act in a certain manner, is, that from the known laws of moral nature he *certainly* will perform the corresponding actions. Nor is it the slightest objection to this view, that we cannot with certainty, in any given case, predict the result, since many of the circumstances may be concealed from us in impenetrable darkness. A being, however, who should view the whole of the case, would predict the event with infallible precision. Hence, every prediction that has been accomplished, enables us to say that the given event was necessary, or that it was *certainly* future, being predicted, and thus involving causes known to the mind of the Deity.

"Thus, if we substitute for the term *necessity* the expression *certain futurity*, we shall only express in other words a doctrine which is, perhaps, more appalling to the objector on account of the term which designates it, than from the simple relation of things which it in truth affirms."

Whether this view of things be not liable to objection, we shall not here inquire; it is at least clearly and ably stated. We find, however, a sentence or two of which we must confess our inability to discern the sequence in

connexion with the context. We are at a loss to understand how it can be correctly affirmed of foreknowledge, that it constitutes an "infallible ground" of futurition. On the hypothesis unfolded in the preceding citation, it is nothing more than a process of reasoning, infallible in itself and in its anticipatory investigation of results, through the descending series of what are usually termed causes and effects. This may possibly be a satisfactory view of the great attribute under consideration, but we cannot understand how it can be said to exhibit prescience as a *ground* of futurition ; the chain of events seems alone entitled to this qualification. If, indeed, we include the idea of the power of God as the supreme controller of events, in our estimate of the peculiar character of his foreknowledge, we shall have an infallible ground of futurition, since He directs all things to a certain and ordained end. For the same reasons we dislike the phrase "certainly future, being predicted," if it be meant to imply the certain futurition as a consequence of the prediction—the prediction taken as the simple expression of unerring prescience, has nothing to do with the futurition, excepting as the mere knowledge, grounded on sure data and infallible inferences, that the events foretold will certainly come to pass.

The most generally interesting part of the volume will be found in the extracts, "from correspondence," at the close, comprized in rather more than forty pages—we wish they had been multiplied by ten at least. They consist chiefly of travelling sketches, executed with uncommon spirit, and expressed in that easy and polished style which is the best medium of thought and narrative. The descriptions of Edinburgh and of Highland scenery are excellent. The following is an amusing scene depicted to the life.

"Since I began this, I have been to hear a German Jew lecture. His professions were placarded about the town in the most extravagant style of gasconade, and he gave one public lecture in which all were invited to attend gratis, while he proved that Hebrew was not understood in Scotland, and descanted on the errors of our version of the Scriptures. Mr. A—, a friend from Edinburgh, was spending the Christmas recess with M. and myself, and we all agreed to go to the Lyceum. There were about two hundred persons in the room, of which many were students; and the Rabbi stood at a table, defended by a battery, I suppose of Targums, Talmuds, &c. or what answered the same purpose, which were piled one on another, so as to give him a very formidable appearance. He was inveighing against the translation of various passages in the Old Testament, and these were chiefly such as had a bearing upon the New. His challenges were so audacious, and his assertions so positive, that he was often called to order, and asked to prove what he said, which he dexterously evaded. The points are not much taught here, which circumstance he was ready enough to make use of; but as we were carefully instructed in the masoretic system at R—, and pronounced much as he did himself, your humble servant, among the rest, could not help taking up the gauntlet on his making an assertion which, though it required very little skill to refute, was so barefaced that it could not be heard with patience. On my referring him to several passages, in order to show that he was wrong in the meaning he positively gave to a word, he began to be very chivalrous, but we were resolved to bring him to book, and on his appealing to the testimony of the Septuagint, all demanded he should read the passage in it; he took the book, and had the assurance to give his own translation again, though the word every schoolboy would have known to be the same literally as the original, saying, 'See, it is vat I said.' This was so outrageous, that the students now burst into a general shout, and he began to jabber German at a great rate. All order was now at an end, and as the clamour became too general to admit of any more discussion, my two friends and self came away. Afterwards, we hear, the lecturer became so pugilistic in his attitudes, that the students surrounded him; and as a warm reception was likely to be the result, Moses thought it advisable to retreat with a whole skin, and made a precipitate exit by a door that was behind him, leaving all his artillery upon the table."—pp. 267, 268.

The following comparative estimate of the two most popular

preachers of the present day, is rather too long for our confines; nor do we think it by any means accurate—the author was too much *Glasguensis* when he wrote it—but it is clever, and will interest our readers both by the subject and its treatment.

“Your opinion of the relative excellencies of the two powerful preachers you mention perfectly accords with my own. I could almost wish they were both in Glasgow, that we might have the fine variety of the eloquence of these master-spirits continually before us. I should like to have the rushing thunder of the one contrasted with the classic richness and accuracy of the other. If the one is like the mighty tide of an American river, the other might be compared to a cataract of the North, which precipitates every thing before it, while it reflects all the prismatic tints of the bow of heaven, and is fraught with the magic of a thousand fascinations. One is the very soul of attic taste and severity, from the chaste model of which it never deviates, and to which, by its plastic power, every thing is made to conform, presenting a style charged with meaning, and whose purity and elegance must render it coeval with the duration of English literature;—the other is a rocky alp, of bold unfinished outline, which at once arrests the mind, and, though an individual object, exhibits an endless variety of aspects and hues. I would say, in general, that the two orators resemble the grand characteristic scenery of their respective countries;—of which the one is mountains, glens, and rushing torrents, that would harmonize with the wild music of the *Æolian* harp;—the other, all verdure, beauty, and luxuriance, with mingled yet softened majesty,—scenes for ‘the Dorian mood of flutes, and soft recorders;’—the former more apt to rouse to loftier and more daring purposes;—the latter to steal with imperceptible power over the deepest chords of sentimental feeling, and to melt the soul to tenderness and sympathy. You are sensible of this in an English scene, where there is a dark, deep, unruffled stream, that gives a perfect image of the black, aged yews and firs, that have thrown an air of solemn witchery over the domain of some castellated mansion; but I never recollect to have witnessed any thing exactly of this kind in the North, not even at Dunkeld; in these mountain-tracts you could scarcely have the mellow softness of such a perfectly English scene. The effect of the two kinds of eloquence may be similar to these; but it must be acknow-

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ledged, that whilst the one often rises from its own level of extraordinary taste and beauty to the highest elevation of sublimity, and can enthroned itself in the high places of the mind, and strike with the sceptre of enchantment, so as to command the understanding and the loftier energies of the soul;—the other, which is always full of nerve and grandeur, seldom, if ever, breaks up the avenues to the softer passions, nor so takes possession of the whole region of the pathetic emotions as to wield its power uncontrolled over the heart. The eloquence of both, however, is of the highest order. Both are one, in the perfection of simplicity,—in benevolence,—in an unusual hallowed fire,—a rapid ardour, truly worthy of the sublimest subjects that can engage the mind of man,—in that entire forgetfulness of every thing extraneous, which never fails to engross the mind with the subject rather than the manner or the man, and to make the hearers feel that they are brought before a more than human tribunal,—the tribunal of eternal truth. In such hands, Christianity appears in her true character of grandeur, and the ministry of the Gospel the most august employment in the world.”—pp. 281, —283.

To much of this we should decidedly object, but we shall only express our simple astonishment at the ascription to *both* of the *perfection of simplicity*, and enquire whether, when it is said of the *Gael* that his eloquence is “more apt to rouse to loftier and more daring purposes,” any thing in all his works can be produced that even approaches the power of the thrilling appeal to the “spirits of the mighty dead,” in the “Sentiments proper for the present crisis.”

A Letter from Robert Haldane, Esq. to M. J. J. Chenevière, Pastor and Professor of Divinity at Geneva: occasioned by his Summary of the Theological Controversies which of late years have agitated the City of Geneva.—Edinburgh: Oliphant. 12mo. 8s. 6d.

THE production of Chenevière which has called forth this able exposure of the principles and

conduct of the Genevan Pastors, appeared in *The Monthly Repository of Theology and General Literature*—a Socinian Magazine, published in London. The Established Church of Geneva, once rigidly Calvinistic, retains now nothing in common with Calvin but Presbyterianism. For a length of time Arianism and Socinianism have been prevailing in the schools and churches of Geneva. Recently some symptoms of a return to the more scriptural doctrines of their better days have been shown, both among the ministers and students. The *Venerable Consistory* of the clergy are alarmed at the efforts making to revive the cause of evangelical religion, and are exerting themselves in every possible way to suppress the incipient reformation, and crush the influence of the new evangelists. Mr. Haldane has for several years past exerted his talents and his influence in the promotion of orthodox principles and genuine piety in this apostate city. Having been himself implicated in the charges brought by M. Chenevière, he felt called upon, by his public attack,

to come forward as the vindicator of his own character, and the defender of the proscribed and persecuted friends of true religion in Geneva. We have been much gratified by the perusal of his volume. It is an able exposure of the calamitous defection of the present ministers of that once favoured and honoured city, from the glory of its best days, and the purity of apostolic doctrines. It contains a scriptural refutation of the errors which the Consistory have broached, and a complete display of the dishonourable artifices employed by them to curtail liberty of conscience, and silence the ministers of the everlasting Gospel. We shall abstain from all extract, under the wish that the book may be extensively read, and we can conscientiously assure our readers they will be both interested and gratified with the able reasoning, the manly spirit, and the scriptural zeal, which characterize the work. It is altogether as interesting a volume of theological discussion as any we have for some time met with.

***Literaria Rediviva*; or, *The Book Worm*.**

Three Fruitfull Sermons, made by Thomas Lever. Anno Domini 1550. And now newlie perused by the Author. London. Imprinted by J. Kyngston, for Henry Kirckham, 1572. (Black Letter.)

THERE are but few persons who possess the spirit and principles of genuine piety, but must feel a veneration and respect for that holy and devoted race of men, distinguished by the name of Puritans. To them we are indebted for our political and religious freedom, our numerous Christian privileges and advantages, more than to any other race of men our

country ever produced. Even the sceptical and partial Hume, who despised their principles, and holds them up to scorn and ridicule, confers upon them the highest eulogium. "So absolute," he remarks, "was the authority of the crown, that the precious spark of liberty had been kindled, and was preserved by the Puritans alone; and it was to this sect that the English owe the whole freedom of their constitution." Among this noble race of men the name of Thos. Lever deserves honourable mention. He was born of respectable parents at Little Lever, in Lancashire, and educated in the Uni-

versity of Cambridge. He is said to have been an excellent scholar, a famous disputant, a bold and faithful preacher, and exceedingly zealous in the advancement of true piety. At the decease of King Edward VI. and the return of popery and persecution, Mr. Lever bade farewell for a time to his native land, and took shelter from the gathering storm at Frankfurt. This afforded him an opportunity to visit the learned Protestants at Strasburgh, Basil, Zurich, Berne, Lausanne, and Geneva, among whom he relates, in a letter to Bradford, he found great learning, sound doctrine, and godly discipline. While in this state of banishment, his chief residence was at Arrau, in Switzerland, where he was chosen pastor to the English church—here his valuable and faithful labours were acknowledged by the great Head of the Church in the conversion of sinners, and the establishment and edification of Christians. Upon the death of Queen Mary things assumed a brighter aspect in his own country, and seemed to promise better days; upon this he wrote a congratulatory epistle to his brethren, who, like himself, were exiles in Geneva. On the accession of Queen Elizabeth, Mr. Lever returned home, and being a celebrated preacher at Court, was frequently called to officiate before her Majesty. It is said that he had so much influence over her, that he dissuaded her from assuming the title of *Supreme Head of the Church*, which gave great offence to the ruling courtiers, and led them to desert his ministry. Soon after his return from exile, he entered into the married state, which, in addition to his puritannical principles, appears to have been a hindrance to his preferment. Mr. Lever was a man greatly and generally esteemed; and even those who hated his principles acknowledged his

worth. It was owing to this, and his popularity at court, that he escaped the overwhelming storm of persecution which fell upon his brethren; for though many of them were closely confined in prison, he obtained a connivance for some time. In the year 1566, many holy and useful ministers were silenced for refusing the habits and ceremonies, but it appears that Mr. L. was still allowed to preach; but in the following year was deprived of his prebend in the church at Durham. In 1568, he directed a consolatory letter to his afflicted and persecuted brethren in prison, in which he declares his resolution never to wear the square cap and surplice, "because," he remarks, "they tend neither to decency nor edification, but to offence, dissension; and division in the church of Christ; that he would not kneel at the Communion, because it would be symbolising with popery, and would look too much like the adoration of the host. In June, 1571, he was convened before Archbishop Packer, and others of the high commission at Lambeth. What persecution he endured on this occasion we are unable to ascertain, from the scantiness of our present means of information. In July, 1577, this devoted man finished his course; his remains were interred in the chapel belonging to the hospital, where he had successfully laboured. Mr. Baker, in his MS. collections, gives Mr. Lever the following character:—"Preaching was indeed his talent, which, as it was thought fit to be made the only ingredient in his character, so he continued in it to the last, even after he was deprived. Thus much may be gathered from the printed Register, that will give a very authentic character of the man. From the passage, it appears that he was a useful preacher, inoffensive in his temper, and that no

sufferings could provoke him. In the days of King Edward, when others were striving for preferment, no man was more vehement in his sermons, against the waste of church revenues, and other prevailing corruptions of the court; which occasioned Bishop Ridley to rank him with Latimer and Knox. He was a man of as much natural probity and blunt native honesty as his college ever bred; a man without guile and artifice; who never made suit to any patron, or for any preferment. No one can read his sermons without imagining he has something before him of Latimer or Luther, which, though they are bold and daring, and full of rebuke, obtained for him the preferment he enjoyed. His faithfulness made the courtiers afraid of him, and procured him reverence even from the King." The little volume now before us contains three Sermons, one preached in the Shroudes * of London, one before King Edward, and the third at Paul's Cross. As a specimen of the right down plain dealing of Mr. L., we shall select a passage from the Sermon preached before "the Kynge's Majestie, and his honorable Counsaile the third Sundaie in Lent." The text is taken from the sixth of John, from the 5th to the 14th verse. Our extract is taken from the remarks upon the 12th verse.

"Here thei gave but five loaves, and two fishes: and there was given unto them twelve baskettes full of meates. The widow of Sareptha gave but one handfull of flower, and a little oile unto Elias, and had given unto her again, so much as served her and her sonne, all the tyme of the greate drought. Learne therefore, that covetous bribrie and extortion hath never enough: and charitable liberalitie, ever hath plentie. Here also maie riche men learne, when and howe to fill their storehouses. Surely even as the Apostles did fill their baskettes, when the people had inough then by gatherung up that, which else should bee lost. So did Joseph in

Egypte, suffer no corne to be loste in the yeres of plentie, but stored it up in barnes, to relieve the people with in the time of dearthe: Not as covetous Carles doe here in England, forstall the markettes, and buye corne at all tymes, to beginne and increase a dearth. Blessed bee they that sell to make good cheape: and cursed be they that buye to make it deare. For Salomon saith, He that hideth up corne, shall be cursed amongst the people: but blessing be upon their heades that sell. Nowe to teache Christian rulers their duties in the example of Christes Apostles: marke howe the Apostles did first minister unto the people, and then gathered up for themselves, teaching thereby all Christian ministars, landlordes, officers, and rulers, first to minister unto the people, every one the duetie of his own vocation, afore they gather of the people, rentes, tithes or fees, by the name and auctoritie of that vocation. He that dooeth not labour, should not eate, saith St. Paule. He that dooeth no worke should take no waiges: he that dooeth no duties, should take no fees. Alas, this is Goddes woorde, written in his will and testamente, sealed with Christes blood, and yet the customes, and lawes of Englande be cleane contrary. For it hath beene customablye used, yea, and by lawes commanded, to paie wages, tithes, and fees, although no labour, no office, no duetie bee doen. Yea, although he bee not a labourer, a pastour, or an officer indeede, but onlie by a pretended name, unto whom these for the moste parted be paid. For he that hath the properties, and useth the trades of a false thiefe, and cruell murderer, can never be a faithfull officer indeede, although he be so named by his owne flatterie, in the patrons presentation, in the Bishoppes institution, yea and in the Kynge's patente, sealed with the broad scale. I had neede to take heede howe that I speake openlie against any thing, in any mannes patent sealed with the Kynge's great scale: much more neede had you to take heede, how that you doe any thing, expressly against Goddes will and testament, sealed with Christes precious bloude. It is expressly against Gods Testamente, to clothe a wolfe in a lambe's skynne: to call a thief, an officer, and a cruell murderer a charitable pastour: to call evill by the name of good: and good by the name of evill.—Wo, wo, wo unto you hypocrites, that stumble at a strawe, and leap over a blocke, that straine at a gnatte and swallow up a camel, that pitie more the losse of mens bribrie, which was given to corrupt some men, than the treading under foote of Christes bloud, which was shed to save all men, that doe imagine it pitie to

* Places under ground.

drive the thieves, murderers, and wolves, from amongst the lambs of God redeemed with Christes precious blood, and committed unto your governance and keepyng.—If you suffer thieves, murderers, and wolves to take their pleasures amongst Goddes lambs, I tell you plaine God will not longe suffer you to be the heade shepherdes, and governours, and feeders of his lambs."

The next extract shall be taken from the sermon preached at Paule's Cross, and reminds us of the vehemence and boldness of Knox or Luther. It affords at once the views of the Puritans upon the doctrine of pluralities and non-residence. It is surely a matter of deep regret that the language is in a great measure applicable in our own day.

"Harke you that have three or fower benefices, I will saye the beste for you that can bee spoken: thou liest alwaies at one of thy benefices, thou arte absente alwaies from three of thy benefices: thou keapest a good house at one of thy benefices, thou keapest no house at three of thy benefices: thou dooest thy duetie at one of thy benefices, thou dooest no duetie at three of thy benefices: thou seemest to be a good manne in one place, and indeede thou art founde nought in three places. Wo be unto you, worse than Scribes, and Phariseis, Hypocrites, whiche shutte up the kyngdome of heaven afore meane, keeping the parishe, so that you neither enter in yourself, neither suffer them that would enter in, and doe their duetie, to have your roumes and commodoties. Wo be unto you dumbe dogges, choked with benefices, so that ye bee not able to open your mouthes to bark against pluralities, impropertions, buyyng of Vocations, nor against any evill abuse of the Cleargies livynges. No, for yourselves might goe a begging if livynges that bee ordained for the Cleargie, were not abused, but restored, and bestowed upon them only, that doeth the Cleargies duetie. I speake to make you ashamed of yourselves. If gentlemen that be lordes servauntes, might obtain of the Kyng and his counsaill placardes or warrauntes, to kepe a standing upon Shooters hill, Salesburie plaine, or in any theevish place, to take men's purses by the waile, should not this be robberie, and shamefull abhominacion, to be maintained by lawes, statutes, and authoritie. What should a yong gentlemanne bee ashamed, to robbe one riche manne's purse of fourtie shill-lynges once in his life. And an auncient Prelate not once blushe, whiche robbeth divers poore parishes of fourtie poundes

yerely, all the daies of his life. You pestilent Prelates, whiche by flatterie poison the high powers of auctoritie, be ye neither afraied, nor ashamed to make the Kinges Majestic, his lawes, and your Lordes and Maisters, which should be the ministers of justice and equitie, to be the defenders, and maintainers of your ungodlie robberie. Your example and flatterie, hath caused the great men to take themselves, the vantage and profites, and give unto their children, the names and titles of Parsonages, Prebendes, Archdeaconries, and of all manner of offices. For even as well maie the Lorde that cannot, as the Doctor that wil not doe his duetie, take the profites to himself, and leave a hire-lying unto the parishe: and yet both be nought. O that it would please God to open the eyes of the higher powers, to perceive what good doctrine, nalle, what devilishe disorder is taught by them that be double, and triple benefited. For their example teacheth, and their preaching can never disswade, to set and ordaine riche robbers and ignorant teachers over the Christian congregation, Goddes people, the kynges subjectes: yea, and as for civill order in all offices, ambitious covetous men leurning at them take the solemne titles, and good fees unto themselves, and leave their dueties unto others so to be neglected and abused as causeth all disorder, and disobedience."

It is plain that Mr. Lever was a resolute nonconformist, a man of unbending integrity and uprightness, and we feel no hesitation in saying, that those who could suspend and persecute such a man, who could deprive the church of Christ of labours so valuable, have reflected an odium on their own characters which can never be removed. He stood up nobly for the cause of God and his truth, and perseveringly sought the purification of the church from secularity and corruption, while he firmly resisted the encroachments of arbitrary power. And yet the enemies of the puritans slandered them, and laid things to their charge which their souls abhorred; they were called schismatics, deceivers, flatterers, fools, as having been unlearnedly brought up in profane occupations, being puffed up with arrogancy; yea, "that they maintained the horrid principle, that the end sanctifies the means." Let

their enemies consult their writings, and they will find all these slanders amply and ably refuted. The doctrines they preached were according to godliness, and were beautifully exemplified in their holy and consistent lives. We shall select one more passage from this admirable little volume, which is directed against those whom Mr. L. denominates *carnal gospellers*, and who turned the grace of God into lasciviousness.

“He therefore, that by the profession of Christ, the seale of his woordes, the favour of the Gospell, seketh covetous gain, or a carnall libertie, surlic he is a servaunte of Mammon, enemie unto Christ and a sclaunderer of the Gospell. For he that will bee the servant of Christe, muste followe the example of Christe. He that will follow Christe in example of liverynge, he must forsake himself, take his crosse upon his back dailey, and followe Christe. So Christes servaunte shall be delivered from the bondage of synne; that he maie frely and willingly contempnyng the vanities of the worlde, and mortifying the lustes of the fleshe, serve Christe in bearyng the crosse of painfull diligence to doe the duetie of his vocation. But all those that deleight in a carnall libertie, or seke unlawful gaines, although thei be named Christians, and favourers of the Gospelle, yet bee thei in dede not ministers of Christe, but enemies unto him; not lovers of the Gospell but sclaunders of the ‘Gospelle,’ not justified by lively faith to be of that righteous sorte, for whose sakes Godde spareth and favourerth a commonwealthe, but deceived with a deade faith, to be of that ungodly sorte, for whose cause God plageth, and destroyeth many a commonwealthe. And now undoubtedly be we in great miseries, and daunger of destruction, for that we have many that be hearers, readers, and talkers of Goddes worde, and few or none that dooe walke, and live accordyng to God’s worde: we ought truly to censure, and take thein onely to be ministers of Christe, which for the love of mercie, grace, and rightousnesse shewed of the Father, unto thein in Christe, doe kill the lustes of their own fleshe, despise the vanities of the whole worlde, and forsakyng their own pleasures, and commodities do take the crosse of painfull diligence, and walke after Christe in doing of their duties. All others that have the name, and profession of Christe without livyng, and conversation accordyng thereto, be fained brethren, in feastes with Christian menne, to take

parte of their good cheere, uncleane spots amongst honeste companie sedyng themselves without fear of God, cloude without any moisture of Goddes grace, toased about with contrary winde of straunge doctrine, trees passyng sometye without any fruiteles of good woorkes, twise deade without felyng the corruption of synne, or loking to be grafted in the stocke of grace, yea, rooted up from among the vines of the Lorde, wilde waves of the sea, fretyng forthe unshamefaste bragges, and waundering starres without constancie in judgement and opinion, unto whom the dungeon of darcknesse is ordeined for everlastyng dampnation. What marvaile is it then, though the vengeance of God be poured forth amonges thein of such iniquitie, yea, and most habountantly, when as his worde plainlie preached, is of them most wickedly abused, and shamefullie sclaundered, which saie: ‘Lord, Lord, and doe not as thei be commanded of the Lorde.’”

From this extract it is evident, that Mr. Lever was not only an enemy to human inventions and impositions, but most decidedly the foe of sin; whether he preached in the ‘Shroudes,’ at Paul’s Cross, or at Court, he stood forth a firm and undaunted advocate for the purity of the Gospell—for that doctrine which is according to godliness. We rejoice in the fact, that the despised yet glorious cause of nonconformity has still many such advocates; and that though there are minor particulars in which we differ from the Puritans, yet most of our great leading religious principles are the same. The cause they have handed down to us is the sacred cause of truth; in this they laboured, suffered, wrote and died; and we rest satisfied, that while men love Truth, and determine to follow her whithersoever she leads, the cause of nonconformity will never want advocates. Besides the little volume before us, Mr. L. published a Sermon on Rom. xiii. 1–7. The right way from the Danger of Sin and Vengeance in this wicked World unto godly Wealth and Salvation in Christ, 1575.—A Commentary on the Lord’s Prayer.—The Pathway to Christ.

The Christian's Jewell; or, the Treasure of a Good Conscience. By William Worship, Doctor of Divinity:—London. Printed by W. Stansby, for J. Packer. 18mo. 1617.

THIS is one of those useful, pithy, comprehensive little treatises, for the execution of which many of the early divines appear to have had a peculiar gift. And it is not a little remarkable, that the men who have surpassed all their successors in elaborate and massy works of argumentative and didactic theology, works which even few modern *book-worms* have patience or perseverance enough to read through, were the very men who have transmitted to posterity the greatest treasure of concise and condensed treatises, exhibiting, in a sort of miniature or bird's-eye-view, a *microcosm* of doctrinal, practical, and experimental religion. There has been nothing executed since the times of these men worthy of comparison in this particular with their productions. A thousand valuable tracts or manuals, on all points of Christian duty and practice, might be named, which are brief without being incomplete; compressed without being either confused or superficial. We are no enemies to thick folios or closely-printed quartos. And provided the subject or subjects be sufficiently important, or adequately varied, we can courageously approach any thing short of Caryl on Job, or Chrysostom's six folios of Homilies. But after all, the small arms of literature do the execution; and the books which can be perused in a few hours, or at two or three sittings, are the books most read, best understood, and most useful. Vast as are the treasures of learning, profound thinking, and able and eloquent reasoning, contained within the folios and quartos of the early English divines, we cannot help thinking, that if the indefatigable

authors could be called back again to earth, and informed how rarely their volumes have been read through; if they could see in how many libraries the fruits of their racked brains and emaciated frames, of their laborious days and sleepless nights, have become a treasury of provender for the voracious worms, or are set on the highest shelves, as if they were as much out of the reach of our curiosity, as of our arms, they would be constrained to wish that they had thought of the possibility of exhausting their readers' patience while they were essaying to exhaust the possibilities of their subject, and that they had paid some attention to utility, while they were paying so much to amplitude. But we wish, in this article, to follow the good example of this neat little volume, which, we must say, is never tiresome, and always hastening on to something fresh.

Of Doctor William Worship we know very little, not having heard of any other of his works, and having sought in vain for some account of the man. We have learnt, however, from the present rare duodecimo, that the author was Chaplain to Lord Bacon, to whom this performance is dedicated. Yet this fact we are unable to reconcile with the claim of Dr. Rawley, who, in his *Resuscitatio* of Bacon, affirms himself to have been the first and last Chaplain of his Lordship. However this may be, we can assure our readers that, in point of learning and talent, Dr. Worship appears to have been quite as worthy of Lord Bacon's patronage as Dr. Rawley. That he must have been a man of no ordinary talent, may be very fairly assumed from the office to which he was promoted; for the Chaplains to eminent Nobles in ancient times were very generally employed as Amanuenses. The dedication to Lord Bacon, which we shall tran-

scribe entire, will both amuse and interest the curious.

"The Gospell (Right Honourable) is like the Booke of Canticles; which begins with a kisse, and ends in spices. The verie sound of it imports glad tidings of PEACE; without which, this inch of time allotted, is but *βλὸς ἀβιωτός*, a dead kinde of life, as Plato speaks of a guilty conscience. For were a man the darling of the world, with Titus Vespasian; were he so replenished with all earthly good things, as that no mortall creature durst wish the like, as S. Augustine speaks of Constantine the Great: yet, if in this matchlesse prosperitie, hee want the favour of God, and tranquillitie of minde; he is no better than Xerxes Plane-Tree, which tooke no delight in it selfe, though it was richly hung with bracelets, tablets, spangles, chaines of gold.

"This peace of God, so much magnified in Scripture, is better known by feeling than discourse; and being the fayrest jewell vnder heauen, is peculiarly given to the elect, who cherish the sparke thereof, with workes of pietie to God, and equitie to their neighbour.

"Thus, in brieft, hath your Lordship the drift, and scope of this present in-douour.

"Now that I, a grasse-hopper (in respect of many learned) dare thus boldly, and hoarsely sing in the eyes and hearing of Him, who is *magnus in magnis, primus in primis*, *Ἀρχιεραρχὸς* heruum, is, (I confesse) *Piaculum*: whereunto notwithstanding the noblenesse of your Honours disposition (which is wont with Artaxerxes, to take in worth Synctas handfull of water) the correspondence of the treatise with that high place of iustice whereto God hath aduanced you; together with the zeale of declaring my thankfulness, and duty for so many incouragements vouchsafed from your Lordship, haue, in a manner, incited me.

"Goe on (most Noble Lord) to be a sanctuarie to conscience; a place of refuge to the innocent, and oppressed; and remember to serue that God with a faithfull heart, who so graciously hath set you in the seate of your renowned Father; and go not onely beyond Him, but your selfe too. And as hitherto your Lordship hath esteemed of silver, as of tinne; and contemned the wedge of gold, which so many great idolaters doe crouch to: so still, in this exuberance of all things, continue constant: *Et nudum Christum, nudus sequere. Durum, grande, difficile; sed magna sunt premia.*

"Your Lordships most bounden, and dutifull Chaplaine,
of magnificence
most hede we should most hede

After this rather complimentary inducement we cannot resist the following appropriate, faithful, and striking passage. The Chapter is entitled, "*That Conscience is a Domestic Chaplaine.*"

"It is a terrible saying of the Apostle, that 'Not many mightie, not many noble are called:' one reason whereof amongst the rest, is their impatience of exhortation, for that (oft-times) they are of the nature of the thistle, where they should be like Clarie, which is soft in the hand, and hath a downe, or cotton vpon it. Hence it comes to passe, that hauing flattering prophets about them, (which put homie into the sacrifice, instead of salt) they dream of peace, euen when the 'Lord of Hosts is vp in armes against them.'

"I know the persons of kings are sacred, and their crownes, no ceremonies, or garlands, but consisting of preeminence, and power: I likewise am not ignorant, that ministers of state, and personages nobly descended, haue an extraordinary stampe of honour set vpon them: yet because they are all the sonnes of Adam, inuolued in sinne, and wrath, as well as others, and haue greater occasions of temptations then their inferiours, as saying both with wind, and tide against them; it is very requisite that they sometimes be punctually dealt withall, prouided alwayes that it be performed with great reuerence, and discretion.

"But because degenerate, and temporising ministers are so rife, and common in the world: and those that are of a more franke, and generous disposition, doe sometimes (through infirmities) passe by the sinnes of men in authoritie; the Lord (in mercie) hath appointed conscience their chaplaine in ordinarie, who will not feare to reprove them vnpartially, but like Nathan will tell them to their faces, one by one; thou art the man. Of which plaine and gracious aduertisement, if they shall make good vse, they are sure to partake in the glorious priuiledges of the saints."—pp. 38—41.

The Chapters are very short, rarely exceeding three pages, but they are replete with good sense and sound divinity, and sometimes richly set with pointed sentences and sparkling thoughts.

"King Salomon decyphering the comfort of a good conscience, compares it to a continual feast. Where, if you aske,

who are the cookes and butlers, you are answered from Luther, that they are the angels. The Apostle calleth it a 'Peace which passeth all vnderstanding, carrying with it a delight so exquisite, and peerelesse, as is not possible for the reach of mortalitie to imagine. This is that hidden manna, whereof that in the wilderness was but a countertype; this is that white stone, which Christ Iesus giues, and in this stone is written a new name, which no man knoweth but hee that receiueith it.

"Saint Bernard beeing taken vp and deeply affected with the admiration of the royalties, and indowments of a good conscience, describeth it on this manner: *Conscientia bona, est titulus religionis, templum Salomonis, ager benedictionis, hortus deliciarum, gaudium angelorum, arca fœderis, thesaurus reginis, aula dei, habitaculum spiritus sancti*: A good conscience (saith hee) is the title of religion, the temple of Salomon, a field of blessing, a garden of delight, the ioy of angels, the arke of the covenant, the kings eschequer, the court of God, the mansion of the Holy Ghost.

"Let a man bee arrayd in robes of estate, powdered with pearle, and let him haue Cæsars lawrell on his head; let him be lord of as many kingdomes, as the diuell shewed our Sauour from the mountaine; let him raise his flight into the clouds and perke vpon the tallest cedar; let him keepe the key of natures closet, and enrich himself with her munificencie: let euery winde whistle him good newes, and euery bird sing madrigals as hee goes: let him bee as prosperous as Augustus, as good as Traian, as learned as Antoninus; yet (alas) if hee haue not the comfort of a good conscience, hee wants the chiefe flower of the garland, and all his ioyes are but faint, and imperfect. If vpon earth there bee an Heauen, it is peace of conscience; oh, it is the oyle that feedes, and maintaines the lampe of life: it's the pure-red inmost bloude of the soule."—pp. 76—79.

The author occupieth several Chapters in treating of *Comfort under Trouble of Conscience*. All these are pointed, appropriate, and likely to be very useful. We shall cite two of them, but first must give a part of the Chapter which illustrates, in relation to several different classes of characters, *how little a good conscience is set by*.

"The vsurer, and his broker vnmercifully fasten their gryping talons vpon the besome of the decayed borrower: tell them of good conscience, they terme you pragmaticall, and with full mouth
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talke of their thousands, as if they were able to spit shillings in the face of any one that durst oppose them.

"The subtle lawyer that pleades in ill causes, sels silence, takes fees with both hands, and like an ill surgeo, keeps the wound of his client greene, esteemes of conscience, as the rich-man in S. Iames of his poore-apparel'd guest, that is, hee makes her his foot-stooles foot-stooles.

"The deceitful tradesman, that keeps a weight, and a weight, because hee hath an heart, and an heart, holds conscience an vtter enemy to his thrift; and because he meaneth to be vnreasonably rich, he can well be content to be vnmeasurably sinfull.

"The bold-fac't stage-player, that trades in poysoning all sorts, and ages, with verses reezd in the smoke of lust, and blasphemous scripture-iests, broke in the very face of God, is worthily cast out (as the bane of conscience) to the vtmost welt of the skirt of the suburba."—pp. 125—127.

The following short Chapters will, we have no doubt, highly gratify our pious readers. They are fine specimens of that honest, earnest, and evangelical method of treating troubled consciences, which is, in our view, one if not of the highest, yet of the most valuable attainments, in preachers and writers.

"When Satan (that murderer from the beginning) shall lay the razor close vnto my throate, and shall labour to threape mee downe, that though there were an ocean of Christs bloud, yet not one drop belonged vnto mee: then stands it me in hand, to pitch my thoughts vpon the vniuersalitie of Gops promises, where-from I cannot exempt my selfe, without iniurie to God, and prejudice to mine owne soule. For, alth the LORD proclaimes a generall pardon in the prophet, he, euerie one that thirsteth, come ye to the waters: and that our Sauour insitteth all that are wearie, and heauie-laden, to come vnto him; why should I be so cursedly vngratefull, as to except my selfe, aboue all other, and wilfully refuse the gracions offer of my saluation? Nay, why should I not rather reason thus with S. PAUL;

"Christ Iesus came into the world, to saue sinners:

"Therefore he came to saue me, the chiefe of sinners.

"Such is the subtletie of the spirituall aduersarie, that in the practical discourse before the committing of some crime, hee inchanteth the sinner with the spell of mercie; but when he hath

once intangled him in his net, hee shewra him nothing but the sanctions of the law, to bring him to viter abashment, and confusion. At which time I must remember those mightie sinners, that haue benee forgiven, vpon their serious humiliation. And thus I must reason. Am I worse then DAVID, that went in to Bathsheba, and imbrued his handes in the blood of Vriah? Am I worse then Manasses, idolatrous, murderous, notorious, Manasses? Am I worse then Peter, that curst, and band, and forswore his Sauour? Am I worse then Mary Magdalen, that was possest of seven deuils? Am I worse then the Lewes, that scourg'd and spit vpon, and reuiled, and crucified the Lord of Life? Since these haue obtained pardon vpon repentance, what should barre mee from it, vpon the same condition? O, but my righteousness is like the morning dew; for my conscience tels mee, that I haue had many fearefull relapses. To this I answer from Chrysostome;

Peccasti? Penitere: Millies peccasti? Millies Penitere: Hast thou sined? Repent; Hast thou a thousand times sined? Why then, a thousand times repent. Hast thou repented a thousand times, I say, despayre not, but still betake thy selfe to repentance.

"I dare affirme it, (and Scripture will beare me out) that those damned wretches that committed that vnpardonable sinne against the Holy Ghost, might haue bin forgiven, if they could but haue repented. For we must not thinke, that that hell-blacke sinne is in it selfe irremissible: but for that it is his nature that falls into it, to abhorre all motions vnto grace and goodnesse. Then, blessed God, create in mee a new heart, and giue mee the singular gift of regeneration. I craue not riches, nor honour, nor long life; but repentance, is the thing I sue for. O, Lord, vouchsafe it mee, for Iesus sake, vpon my bare knees I aske it."—pp. 141—147.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

Extracts from the Diary of the late Michael Underwood, M.D. Published for the Benefit of his Widowed Daughter. 12mo. 7s. — London: Hatchard, 1823.

THE circumstances under which this volume is published are of a singularly affecting kind. The late Dr. Underwood, who in 1796 assisted as accoucheur at the birth of the late Princess Charlotte, became a few years after the subject of a nervous affection, which induced him, in 1801, to withdraw from the exercise of his profession. His opportunities of accumulating property had not been sufficient to enable him to live in comfort without the assistance of his friends, and of course he had it not in his power to make permanent provision for his family. After a lapse of years, his mind regained its healthy tone, and he was enabled to realize the hopes and consolations of the Gospel. In the 83d year of his age, he peacefully "closed his eyes on all earthly objects."

His widowed daughter, at the age of fifty, under the pressure of multiplied affliction, and incapable of continuing the precarious employments which have hitherto supplied, with the assistance of friends, her few wants, has reluctant-

ly consented to make an honourable appeal to public liberality by the publication of the present volume, "which she hopes will enable her to raise a small sum to provide her with a few comforts in the decline of life." We sincerely hope that the expectations of her friends may not be disappointed, and that an extensive sale may testify the public approbation of this sensible and pious book. The contents are extracted from the Doctor's voluminous MSS., and consist of "Meditations," and of disquisitions on various points of Christian doctrine, one of which contains an able and critical digest of the views entertained respecting the Origin of Evil by Edwards and Bellamy. But the most interesting of these papers is a letter from Dr. Underwood to Mr. Romaine describing his state of mind while under the influence of agitating doubts concerning his eternal prospects. It is too long to extract, and we could not distinctly express our sentiments upon it, without laying the whole before our readers.

A Guide for young Disciples of the Holy Saviour in their way to Immortality: forming a Sequel to

"*Persuasive to Early Piety.*" By J. G. Pike 4s. 6d.—R. Baynes.

THE principal object of the author of this judicious and admirable publication is to impart suitable instruction and advice to the young Christian, in his passage through the present world to the heavenly kingdom. The contents of the work admirably accord with its title, and we feel constrained to remark that it richly deserves, and will justly repay, a careful reading. We have seen no work which more richly merits a place in the library of every youthful Christian. The work is divided into twenty-five chapters, upon a vast variety of important subjects, interspersed with many interesting anecdotes, the whole forming a compendious system of theology. The style is well adapted to the capacities of those for whom the volume is designed, and is remarkable both for its perspicuity and neatness. In our review of a former work of Mr. Pike's, and to which the one before us forms a sequel, we observed, "we cannot refrain from noticing the great quantity of letter-press which the work contains, and its comparative cheapness." We have only to add, that the remark is equally applicable to the volume before us, and that we most cordially recommend it to the attention of our readers. We think it likely to be extensively useful.

The United Claims of Home and Foreign Missions. A Sermon preached before the Home Missionary Society, by the Rev. Henry Forster Burder, A. M.—Baynes.

The Necessity and Propriety of Home Missions. A Sermon preached before the Home Missionary Society, by John Reynolds.

THE Sermons before us were published at the request of the Home Missionary Committee, before whom they had been previously delivered. They ably recommend and enforce the duty of promoting the cause of missions, both at home and abroad. The first discourse is founded upon Rom. i. 14. After an appropriate exordium Mr. B. remarks:—"In accordance with the spirit of the text it shall be my attempt to establish and illustrate three connected propositions. The first is, that it is

incumbent on us to yield our minds and hearts to the full force of the claims, both of those who are more nearly, and of those who are more remotely related to us.—The second is, that a practical regard to the claims of the one class, is not to be postponed, till exertion and solicitude cease to be necessary in behalf of the other class.—The third is, that by due attention to the claims of the one class, we, at the same time, promote the interests of the other class." Each of these propositions is illustrated in an eloquent and masterly manner, and we trust that the heart-searching appeals it presents to Christian benevolence will be extensively and effectually regarded.—Mr. Reynolds selects as the basis of his discourse, 2 Cor. ii. 14., and, after a suitable introduction, proceeds to illustrate his text by the four following propositions:—I. The inefficacy of every previous system, displays the excellence of the Christian scheme.—II. The adaptation of the gospel of the grace of God, to the whole condition of man, furnish abundant matter for triumph in Christ.—III. The properties of the Gospel, which ensure its success, enhance the exultation of its preachers, and disciples.—IV. The nature and history of apostolical triumph, furnish motives and encouragements for evangelical exertion. Under each proposition there is much important and appropriate matter, expressed in a style at once perspicuous and forcible. We heartily wish both these discourses a very extensive circulation. The Cause they both recommend is one of great moment, which we are happy to find gains increasing attention from the religious public.

Scripture Illustrations, containing explanations of various Subjects, relative to the Agriculture, Manners, Customs, &c. &c. mentioned in the Bible. 7s.—Hamilton.

THE juvenile biblical student will hail this little volume of "Scripture Illustrations" as a valuable accession to his library. It affords a pleasing and familiar explanation of many difficulties which occur in the sacred writings relative to the customs and manners of the eastern nations.—Part I. Contains explanations of various agricultural, natural, and artificial subjects men-

tioned in the Bible. — Part II. Eastern attitudes, dresses, and idols. — Part III. Subjects connected with Jewish worship. — Part IV. Places and buildings mentioned in Scripture. The work is illustrated with numerous wood cuts, and seven copper-plate maps.

The Obligations of Christians to promote Sabbath Schools: a Sermon preached at Green Street, Wolverhampton, by John Roof.—Denman, Wolverhampton.

It must be obvious to every considerate person, that what is often received from the pulpit with considerable approbation, may possess very slender merits in the estimation of general and less partial readers; and that the "request" of an audience (the usual apology of the author) to publish "the excellent discourse" does not always form

a legitimate guarantee either for its universal acceptance or real worth.

We do not intend that these remarks should have any unfavourable aspect on the unassuming pretensions of the author of the sermon before us—far otherwise. We have perused, and we doubt not Mr. R.'s readers, generally, will peruse this discourse both with pleasure and profit. With a common-place, though interesting and inexhaustible theme, and, with a common-place text, the writer has, in our opinion, presented us with a discourse highly creditable. The plan is ingenious, the reasoning correct and forcible, the style nervous and lucid, and the whole imbued with thoroughly evangelical sentiment and feeling; and to every one who recognizes "the obligations of Christians to support Sabbath schools" we cordially recommend it.

VARIETIES, LITERARY, SCIENTIFIC, &c.

Value of the Bible in Affliction.

More than twelve months ago, I went, pursuant to the request of a poor but benevolent hearted woman in my neighbourhood, to visit an indigent man, deeply afflicted. On entering the cottage, I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale, emaciated man, a living image of death, fastened upright in his chair by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having more than four years been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, are you left alone, my friend, in this deplorable situation? "No, Sir," replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and eyes moving while he spoke,) "I am not alone, for God is with me." On advancing, I soon discovered the secret of this striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, a Bible lying open at a favourite portion of the *Psalms of David*! I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance certain, I inquired how the remainder of his wants were supplied. "Why, Sir," said he, "it is true, as you

say, seven shillings a week would never support us. But when it is gone, I rely upon the promise I found in this book, *Bread shall be given him, and his water shall be sure*, and I have never been disappointed yet; and so long as God is faithful, I never shall." I asked him if he never felt tempted to repine under the pressure of so long continued and heavy a calamity? "Not for the last three years," said he, "blessed be God for it;" the eye of faith sparkling, and giving life to his pallid countenance, while he made the declaration; "for I have learned from this book in whom to believe and though I am aware of my weakness and unworthiness, I am persuaded that he will 'not leave me, nor forsake me.' And so it is, that often when my lips are closed with locked-jaw, and I cannot speak to the glory of God, he enables me to sing his praise in my heart."

This, and much more, did I hear during my first visit. And in my subsequent visits, (for I am not ashamed to say, that often, for my own benefit, have I been to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed like resignation flowing from the blessing of God upon the constant perusal of his Holy Word. He died with "a hope full of immortality," and is now gone to "the rest which remaineth for the people of God." And gladly would I sink into the obscurity of the same cottage; gladly would I even languish in

the same chair; could I but enjoy the same uninterrupted communion with God, be always filled with the same "strong consolation," and always behold, with equally vivid perception, sparkling before me, the same celestial crown. — *Dr. O. Gregory at the 4th Annual Meeting of the Blackheath Auxiliary Bible Society.*

Singular Customs at Cadiz.

Cadiz is as pleasant a city as any in Europe; it stands on a peninsula, mostly encompassed by the sea, and is fortified all around. The gentlemen and ladies mostly walk on the rampart. Every evening, when the sun sets, the bells toll in all the churches, the men and women stop in a moment, of whatever station, on the promenade, or in the street, while the priests in the churches say the Lord's Prayer. The men lift off their hats, and the ladies put their fans before their faces, and pray that God would preserve them through the night, as he had done through the day, and thank him for their daily bread. When the oration is done in the churches, the bells toll again; then the gentlemen bow to the ladies, and they all walk on again. All carriages and horsemen stop in the same manner. At nine o'clock the priests go about the streets with lanthorns, which give a great light, and stop at particular places to pray; and give thanks, and to exhort the people to refrain from acts of wickedness during the night. — *Travels in Europe, Asia, and Africa, by John Macdonald.*

The Preservation of Books.

"The insects which do much damage in libraries are the *larvæ* of the *ptinus fur*

L. and the *ptinus mollis* *L.* or the *gnobium mollis* of Fabricius. The latter perforate the leaves of a book in sinuous furrows, like those made by a silkworm when devouring a mulberry leaf: the former pierce them through, almost in a straight line. M. Peignot mentions an instance, where, in a public library, that was but little frequented, twenty-seven *folio* volumes were perforated in a straight line, by the same insect, in such a manner; that, on passing a cord through the perfectly round hole made by the insect, these twenty-seven volumes could be raised at once!!! The cause of these ravages is to be attributed to the paste-boards and to the glue employed by book-binders. Fruitless attempts have been made to mix wormwood, colloquintida, and other bitters in the paste: the only remedy is in the mineral salts, such as alum, vitriol, &c. and not in potash and similar vegetable salts. M. Prodigier advises book-binders to substitute starch for flour, in making their paste, insects being less fond of the former. In order to preserve books from their attack, some pulverised alum, mixed with a little fine pepper, should be put between the book and the cover; and a little may be also strewn upon the shelves of the library: and, lastly, the books should be well rubbed in March, July, and September, with a piece of woollen cloth, strewn with powdered alum. The placing of small bags of pulverized pepper upon the shelves will also prevent depredations; and the progress of mischief already commenced, has been stayed, by strewing pepper among the damaged leaves." — *Horne's Bibliography.*

RELIGIOUS INTELLIGENCE.

The late Illness of Dr. Carey, of Serampore.—The distinguished reputation of Dr. Carey, as a scholar and a missionary, has secured for him the affectionate regard of all classes of the Christian community. We therefore extract the following paragraphs from a letter addressed by him to his venerable friend Dr. Ryland, describing his dangerous illness—his happy state of mind, and his merciful recovery, believing they will be perused with no ordinary satisfaction by our readers.

"Serampore, Dec. 22, 1823.

"My Dear Brother Ryland,
"I once more address you from the land of the living, a mercy, which about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived

that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt. The Danish surgeon was called in the mean time, and it was feared that the hip joint had received a violent contusion, if it was not luxated. This, however, proved not to be the case.

"The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favourable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectation. Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent dis-

charge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches: yet, my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubt of my perfect recovery.

"During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the Independent and Church brethren, and many who make no profession of religion at all.

"I have nearly filled my letter with this account, but I must give a little account of the state of my mind, when I could think, and that was generally when excited by an access of fever; at other times I could scarcely speak or think. I concluded, one or two days, that my death was near; I had no joys, nor any fear of death, or reluctance to die: but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, "Hangs my helpless soul on thee," and adopt the language of Psal. li. 1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

"Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of translator of the Laws and Regulations of the Governor-General in Council: an office to which I was this year appointed.

"The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are many of other denominations employed in missions; and I rejoice to say, that we are all workers together therein. There is no ill-will towards each other: but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female Schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young ladies, viz.

brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the Mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

"Very affectionately yours,

"W. CAREY."

Charges against Mr. Elliot of Demerara.

—It is with sincere regret we find that a printed circular has been sent from the Colony of Demerara containing the most disgusting charges against Mr. Elliot, which has been reprinted by that part of the weekly press which labours to traduce Missionary exertions and uphold the slavery system. The subject was brought before the Directors of the London Missionary Society, who have very properly published the following statement.

"It is with concern that the Directors of the London Missionary Society have noticed a number of charges preferred against the moral character of their Missionary, Mr. Elliot of Demerara. These charges Mr. Elliot in the most solemn manner denies, and is ready to make his affidavit before a magistrate to that effect. Considering the quarter in which these charges have originated; that several years have elapsed since the crimes are alleged to have been committed; and recollecting the confident manner in which various charges were brought against the late Missionary, Mr. Smith, which were proved to be unfounded; they earnestly request the public to suspend their judgment on the case, until the result of an inquiry which they have instituted shall be known.

By Order of the Board of Directors,
'Mission House, G. BURDER, Sec.
Aug. 23, 1814."

The Society for the Promotion of Permanent and Universal Peace.—We have received the Eighth Report of this interesting association, which details the unostentatious efforts of its members to diffuse their own *pacifist* views amongst their fellow men. More than 23,000 tracts on this subject have been circulated since the last Report, and 304,250 since the foundation of the Society. The most striking fact to which the Report adverts is the recent address of the President of the United States to the Congress, in which he mentions the proposals which have been made by that government to the great European powers

for the abolition of private war on the seas, and which he narrated in the following terms.

“At the commencement of the recent war between France and Spain, it was declared by the French Government, that it would grant no commissions to privateers; and that neither the commerce of Spain herself, nor of the neutral nations, should be molested by the naval force of France, except in the breach of an actual blockade. This declaration, which appears to have been faithfully carried into effect, concurring with principles proclaimed and cherished by the United States from the first establishment of their independence, suggested the hope that the time had arrived, when the proposal for adopting it, as a permanent and invariable rule in all future maritime wars, might meet the favourable consideration of the great European powers. Instructions have accordingly been given to our ministers with France, Russia, and Great Britain, to make those proposals to their respective governments; and when the friends of humanity reflect on the essential amelioration to the condition of the human race, which would result from the abolition of private war on the sea, and on the great facility with which it might be accomplished, requiring only the consent of a few Sovereigns, an earnest hope is indulged that these overtures will meet with an attention, animated by the spirit in which they were made, and that they will ultimately be successful.”

Ordinations.—On Tuesday, March 16, the Rev. Thomas Macconnell, from Hoxton Academy, was ordained over the Church and Congregation assembling in Grimshaw Street Chapel, Preston, Lancashire. The Rev. S. Bell, of Lancaster introduced the service; Rev. George Payne, M. A. of Blackburn, offered up the ordination prayer; Dr. Raffles delivered the introductory discourse, and asked the questions; the Rev. James Gawthorne, M. A. of Derby, (Mr. M.'s pastor) gave the charge, and the Rev. Wm. Roby preached to the people. The Rev. S. Bell preached in the evening.

On Thursday, July 29, 1824, the Rev. James Hargraves, late of the Academy at Idle, was publicly set apart to the office of pastor in the Independent Chapel, at Milnethorp, in the county of Westmoreland. The Rev. James Parsons, of York, introduced the solemnities by reading suitable portions of scripture and prayer. The Rev. John Jefferson, of Kendal, delivered a discourse on the grounds and principles of Congregational Dissent, and proposed the usual questions to the Minister. The Rev. Edward Parsons, of Leeds, offered the

ordination prayer. A very impressive charge was then addressed to Mr. H. by his tutor, the Rev. W. Vint, on his office, and duties, and encouragements, as the messenger of the Lord of Hosts; and the Rev. E. Parsons preached to the people on Christian Stability, and concluded. The Rev. Jas. Parsons, of York, preached in the evening.

On Wednesday, August 11, the Rev. J. Young was ordained to the pastoral office over the Congregational Church, Folkestone. Mr. Anderson, of Sandwich, commenced the services of the day by reading a portion of Scripture, and by prayer. Mr. James, of Woolwich, stated the nature of a Christian church, asked the usual questions, and received Mr. Young's confession of faith, &c. Mr. Vincent, of Deal, offered up the ordination prayer, accompanied with the laying on the hands of the presbytery. Mr. Gurteen, of Canterbury, delivered the charge; and Mr. Belcher (Baptist) of Folkestone, concluded the morning service by prayer.—In the evening the congregation again assembled, when two deacons, recently chosen by the church, were set apart to their office by solemn prayer, offered up by Mr. James, accompanied with the imposition of hands. Mr. Slatterie, of Chatham, addressed the church in general, and the deacons in particular; and the whole service, which was most solemn and affecting, was concluded by prayer and thanksgiving, offered up by Mr. Clark (Baptist) of Folkestone.—This church, till recently, was in the connexion of the late Countess of Huntingdon, but has been re-modelled, on congregational principles. Mr. Young is their first minister since their alteration, and has commenced his labours with the most pleasing prospect of usefulness and comfort.

Removals.—The Rev. John Leifchild, of Kensington, has accepted a call to the pastoral charge of the Independent Congregation, Bridge-street, Bristol, late under the care of the Rev. Sam. Lowell, deceased.

The Rev. W. Orme, of Perth, has accepted the pastoral office in the Independent Church, Camberwell, vacant by the removal of the Rev. William Innes to Weymouth.

Recent Deaths.—August 2, died, after a long illness, on his way to Worthing, the Rev. A. Waugh, M. A., late Minister of the Presbyterian Church, Miles Lane, and son of the venerable Dr. Waugh, of Wells-street.

Early last month, the Rev. Richard Evans, of Appledore, Devon, in the 86th year of his age.

LITERARY NOTICES, &c.

WORKS PREPARING FOR THE PRESS.

The Preacher, or Sketches of original Sermons, Vols. 7 and 8, being the concluding Volumes.

Proposals for publishing by Subscription, the Art of Memory, applied to Numbers, Astronomy, Geography, Chronology, Statistics, History, Language, and other Sciences, Poetry, Prose, Trade, &c. By J. R. Gayton.

Shortly will be published by Subscription, Memoirs of the Life and Religious Labours of Howell Harris, Esq. including an Authentic Account of the Calvinistic Methodists in Wales. By John Bulmer.

WORKS RECENTLY PUBLISHED.

The Deity of Christ, the uniform Testimony of the Holy Scriptures, by the Rev. W. Jones, Minister of Mawdely Chapel, Bolton. 12mo. boards. 1s. 6d.

Spare Minutes, by Arthur Warwick.

A Selection of Hymns for Village Congregations. By the Rev. Ingram Cobbin, A. M. Second Edition, bound in Sheep, 1s. 4d. or stiff covers, 1s.

The Eleventh Volume of Dr. John Owen's Works.

Persuasive to Early Piety, the third Edition, 18mo. 2s. boards, 2s. 6d. bound in roan, with a vignette title-page and frontispiece.

A Sermon on the Death of Lord Byron, by a Layman, 1s.

Watson's (R.) Missionary Sermon, 1s. Harding's (W.) Short Hand improved. 3s.

A Compendious View of the original Dispensation established with Adam, and of the Mediatorial Dispensation established through Christ; designed to illustrate their connexion and analogy. By David Russell, Minister of the Gospel, Dundee. 12mo. 5s. 6d. boards.

Baxter's Practical Works, Vol. 12. 8vo. 12s.

The Ninth Edition of an Appendix to Dr. Watts's Psalms and Hymns, by the Rev. T. Russell, A. M. Royal 24mo. 4s. 6d. calf, 3s. 6d. sheep.

Early Piety exemplified in the dying illness of Samuel Archer, who died in the ninth Year of his Age. By Isaac Sloper, Beccles, 4d. or 3s. 6d. a dozen.

Christ's Last Prayer with his Disciples; or, Sermons on the seventeenth Chapter of the Gospel by John. By John Jefferson. 8vo. 10s.

A Geographical Synopsis of Europe, in 1824, exhibiting the Names of all the States,—Capitals with their Situation and Latitude,—Principal Towns arranged according to the Number of their Inhabitants, Mountains with their respective Heights, Lakes, Rivers, Bays, Gulfs, Capes, Islands, Natural Curiosities, Government, Religion, Population, and Revenue, the whole brought down to the present year. By the Rev. B. Jeanes, Charnmouth. 5s.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. C. N. Davies—J. Turner—T. James—Thos. Macconnell—J. Thornton—J. Bulmer—D. R. Thomas—T. Ashwell—J. Turnbull—J. Blackburn.

Also from Quies—G. I.—A Congregational Dissenter—An Independent—H. R.—I. R.—Epsilon—A. Allan—Vets—The Author of, &c.—Englet—J. Wilson—W. Ellerby.

We shall be happy to receive J. T.'s communications.

Εκκλησιαστικος is thanked for his communication, but we beg leave to say we never insert published discourses.

Nota Bene is informed that we cannot at present trace the anecdote he refers to, the manuscript being destroyed; but we remember at the time being satisfied with the authority from which it was handed to us.

The Author of the History of a Servant Maid, reviewed in our July Number, page 383, wishes to state through the medium of our pages, that that work is a fictitious composition.—We should feel obliged to Epsilon for the loan of the books he mentions, or if he is so disposed, for an article upon them.